THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 TIM. III. 15.

VOL. VII. NO. 28. NEW YORK, SATURDAY, SEPTEMBER 23, 1837. WHOLE NUMBER 340.

NEW YORK PROTESTANT EPISCOPAL PRESS,
DEPOSITORY NO. 28 ANN STREET.

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THE CHURCHMAN

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POETRY.

For the Churchman.

APPROACHING WINTER.

The beauties of summer have vanish'd away,
Like volatile phantoms displayed in a dream,
And Phœbus diffuses an impotent ray,
Scarce yielding a smile to enliven the day,
Or brighten the breast of the stream.

And soon shall the forest its vesture bewail,
And valleys and hills wear an aspect forlorn;
No tremulous music shall sigh with the gale,
No flower its lustre disclose in the dale,
Nor blossom embellish the thorn.

But say, does this season no beauty possess,
When nature's enchantments apparently die?
The white robe of winter gives pleasure no less
Than the summer or spring in their elegant dress,
To the reasoning moralist's eye.

The moonbeams which sleep on the snow-cover'd hill,
In turn are as pleasing as those which illume
The blossoms of summer, or spangle the rill.
That whispers at eve, when the hamlet is still,
Or gleam on the villagers' tomb.

The man who is prudent will study the scene,
And morally reason on things that are pass'd,
Anticipate age, and the moment between
Consign to reflection, to render serene
The winter which shrouds him at last.

M. M.

From the (London) Christian Observer.

DANGERS OF EARLY INTELLECTUAL DEVELOPMENT.

The patrons of infant schools, as conducted upon the new Scottish education system, find great fault with the old system, upon two grounds: first, that it was not adequately scriptural; and, secondly, that it was not sufficiently intellectual. The Glasgow "Educational Society's" report says, that, under such a teacher as Mr. Wilderspin, "the external physical training of the children may be said to be complete;" "even at the expiry of three or four weeks, the whole external deportment and manners of the children were so changed as to strike the attention of the visiters as indeed marvellous and unaccountable, and caused some persons to imagine that the great secret was now discovered whereby mankind might be raised to absolute perfection and purity. All who follow this system produced the same external results." The Committee add—

"We acknowledge the power, and the usefulness, and the *necessity* of this physical training, as an important part of the system of every training school; but, unless it is founded on and accompanied by an equally intellectual, and, above all, religious and moral training, it will, on the first application of the external pressure of circumstances, fall, like *whip-cream*, into its original nothingness. The fact is, the moral and intellectual powers of the children were not under an equally proper course of training. Mr. Wilderspin's Bible lessons were confined almost exclusively to a few precepts, and twenty-four scripture-prints of the miracles, &c., of our LORD, such as would be palatable to all, and could offend the prejudices of no sect or party whatever. The Bible was not read on any part of the day, in the presence of the children, as the foundation of a lesson, nor could they advance beyond a certain point in religious knowledge. The intellectual department throughout, whether in religion or ordinary science, partook more of teaching than of training—more of instruction than training the mind to think. Some good moral precepts were indeed inculcated, but they wanted the firm basis of the promises and threatenings of the word of GOD to rest upon, and the high sanction of '*thus saith the* LORD,' to render it Christian morality."

If this be true; if the old system did not aspire to teach children, through the Divine blessing, to love and fear GOD; to repose, as sinners, upon the sacrifice of the Redeemer; to love and bless mankind, and lead a holy and Christian life—it was essentially and awfully defective. But as respects intellectual development, for children of from three to seven or eight years of age, which are the ages in these infant schools, the old English is far preferable to the new Scotch system. The early friends of infant schools considered that health, physical training, keeping out of the way of harm, due infantile recreation, the exercise of the social feelings, and the inculcation of right principles and warm affections, moral and religious, with a moderate but not precocious and overrestrained development of the intellectual powers, were the chief objects to be aimed at in infant education. Religion, in particular, was regarded as rather a matter of the heart than of the intellect; the principles of gospel truth being familiarly inculcated from Scripture, but with no attempt at elaborate theological discussion. But the Glasgow report says—

"The intellectual department of the system, as now pursued in the Normal Seminary, (including, of course, Bible training, which forms a distinctive feature of the training system,) was gradually worked out in the sabbath school of the gentleman alluded to; and its power, in an intellectual point of view, being apparent, was engrafted first on the model infant school, and latterly on the model juvenile school; and it is on this plan of mental training that all the Normal students have been exercised. The distinct features of this part of the system, and the power of the intellectual and moral sympathy of the gallery, may be best understood by consulting the Society's publications, and witnessing a training school in actual operation, for several days in succession."

"Bible training has two distinctive features, the subject matter upon which the mind is exercised, and the process of exercising it. In regard to the first of these, instead of reading through a book, chapter after chapter, each day of the week has its own distinctive course, namely, Bible biography—emblems and illustrations—moral duties from examples and precepts—miracles and parables—sacred geography and history—life of CHRIST—promises."

"In giving the particular lesson for the day, whether in religious or ordinary science, the general plan pursued is not to tell the pupils any thing which, by analysis, comparison, or illustration, they can be made to find out for themselves; in other words, they are trained, rather than taught, to think."

Possibly all this may not be in practice so formidable as it sounds in words; or children from three to seven years of age in Scotland may be more apt than ours in England. A Scottish army clothier during the war, stated that there were three average sizes of caps necessary to be kept, the smallest for the Irish regiments, the second size for the English, and the largest for his countrymen; which he attributed to a more extensive cerebral development. But whether for England, Ireland or Scotland, the judicious friends of infant schools should protest against the "intellectual system." All that is gained before seven years, beyond what may be obtained by a very gentle and almost voluntary mental stimulus, is so much lost, both in mind and body, in future years. Inordinate intellectual excitement is one of the very worst evils of the present age. At our schools, colleges, and universities, the students are too often urged beyond their strength, and beyond the point of healthy action; and it is difficult to prevent this, as the fear of disgrace, the incessant contests for honors, and the expectations for future life, all act as a perpetual irritant. But at least infant schools ought to be kept free from the evil. The preparation that is required for the older school is not early intellectual attainment, but sound health, good habits, right principles, the due cultivation of the heart, and such general elements of reading and scriptural knowledge as involve no mental struggle. I boldly assert, that it ought not to be the object of an infant's school "to teach little children to think," but rather to teach them to feel. If infant schools are perverted to generate a race of intellectual children, they will prove a curse, mentally, spiritually, and physically, to the nation. The early years of life were not intended for mental toil; the natural consequence of which, in after life, is a stunted body and a stunted mind. I need scarcely add, that it has no necessary connection with spiritual-mindedness. Let us spiritualize the system as much as we can, but not be over anxious to intellectualize it.

From the British Magazine.

Remains of Alexander Knox, Esq. Vols. iii. and iv. 8vo. London: Duncan. 1837.

Every one who felt the value of the former volumes of Mr. Knox must have been anxious for the appearance of these. That anxiety is now met by their publication; and as whatever comes from his pen must inevitably contain much valuable thought, their appearance cannot but prove a source of great gratification.—The editor, the Rev. J. Hornby, has accompanied them by a preface, for which he is entitled to the thanks of every inquirer into truth and every friend of Mr. Knox. Before adverting to the contents of the volumes themselves, the preface must be made the subject of reflection. It is written in the calmest and most temperate spirit, but it is also the firmest and the most unbending.

The preface is devoted to the consideration of a question which has been raised since the death of Mr. Knox, relative to a change alleged to have taken place in his doctrinal views during the latter portion of his life. The circumstance which has rendered the necessity of such a proceeding entirely imperative was, the publication of an article in the 'Christian Observer' for August, 1836, headed, 'The Rev. T. Kelly on the Last Days of Mr. Knox.' It was the object of this article to produce satisfactory evidence for believing, on the authority of one of Mr. Knox's friends, that, previous to Mr. Knox's death, an important change had occurred in his 'views,' which he 'began to suspect had not' heretofore 'been sufficiently evangelical;' and that 'to that cause he was disposed to trace the' then existing 'depression of his mind.' The inference deduced from this conversation and from other circumstances connected with it, by Mr. Kelly, was the following:—'I considered it as intended to impart to me the fact that his mind had undergone a change on the subjects on which we formerly differed; that his former principles were not able to sustain him in a nearer prospect of death and eternity; and that it was to *more evangelical views* he was now disposed to look for effectual support, when the great trial of his faith should come.' (Pref. p. 12.) There are other interviews with one or two persons, which are brought forward also in illustration and support of this statement, especially some with Mr. Cleaver. This latter case, however, Mr. Hornby has disposed of (it seems to the writer of this notice) so completely, as to show that it ought to be adduced as evidence on the other side of the question.—Mr. Hornby's argument is derived from the following part of Mr. Cleaver's statement. It appears that, on a request from Mr. Knox, that Mr. Cleaver would offer up a prayer with him, Mr. Cleaver 'brought prominently forward those views of the love of CHRIST (as manifested in his death, and in the effect of it on the pardon of man's sin) which he conceived and still conceives to be strictly evangelical.' What these views are is well known. 'When we rose from our knees, Mr. Knox expressed himself not satisfied with what had been the principal object of my prayer; that he might have deeper impressions of what had appeared to me not sufficiently prominent in his religious views.'—'He observed, as far as I can remember, that I had not prayed for what he felt the greatest want of.' It would be impossible here to do justice to Mr. Hornby's preface, or to analyze the contents of it so as to give the full impression of the satisfactory manner in which Mr. Hornby has (as it seems to the reviewer) established his conclusion, that no such change as is supposed took place in the doctrinal views of the late Mr. Knox. It must suffice to state the line of argument which he has pursued, and refer to the most prominent points. There is, then first, a negative argument arising from the improbability that so candid, ingenuous, and conscientious a man as Mr. Knox should have changed his views without communicating a circumstance of so much importance (as relating to himself, his friends, and the cause of truth itself) to his dearest and most valued friends, with whom he was in the constant habit of interchanging thoughts on the most solemn and serious subjects. Their evidence, however, goes further than merely to state they were unconscious of his opinions having undergone such a change—they give testimony which goes far, indirectly indeed, but very strongly, to show that no such change had taken place. The persons who are chiefly appealed to in this part of the argument are, the Rev. C. D. Dickenson, Mr. Jebb, and his father, Judge Jebb, Mr. Forster, (by letters,) the Rev. J. J. D. La Touche, &c. The latter of these was Mr. Knox's most intimate friend, and although he is dead himself, his sister can positively assert, that, to the very last, Mr. La Touche never supposed any change of views to be in progress, or to have taken place in the case of Mr. Knox. Next come the positive statements of Mr. Knox, continued up to a very late period, that he was still satisfied of the soundness of his long-established views, when on a former occasion he had been informed that reports were industriously circulated that a change had been effected in his notions.—There are also his prayers produced, one of which was written only a few hours before his death, composed in perfect consistence with his former opinions. These are strong points towards showing what did *not* happen; but as Mr. Kelly is a witness far above exception, and quite incapable of wilful misrepresentation, the question still remains, What *did* take place? That he used words which might lead Mr. Kelly to form such an opinion, seems therefore beyond a doubt; but it is not an uncharitable supposition to imagine that, after some years, the exact expressions might have been forgotten, and others, somewhat resembling them, taken possession of Mr. Kelly's memory. A single word (the word *views*) would make so material an alteration in the sense of the sentence attributed to Mr. Knox as totally to change the conclusion legitimately to be drawn from it. And there is evidence that Mr. Knox did actually use the word 'evangelical' in a sense, perhaps, peculiar to himself, but, at all events, totally different from that which has been assumed to be his meaning here. And that, too, not carelessly, nor without full consideration, but *considerately* and *avowedly*. Had he expressed a wish for more evangelical religion, or complained of his religion as not sufficiently evangelical, such a wish, or such a complaint, might be, and would be in perfect consistence with his still maintaining every opinion which he had hitherto held so deeply rooted in his mind. He used the words evangelical religion, not with reference to any particular views or doctrine, but simply as expressing an effect of religion on the heart. The following extract is rather long, but it is necessary to give it without curtailment.

"What are those words? I must again quote them as stated by Mr. Kelly. It is stated that, 'about three months before his death,' Mr. Knox being then 'very unwell,' on the occasion of a visit from Mr. Kelly, made voluntarily a communication to that gentleman, to the effect that his mind was not happy; that he was 'beginning to suspect that his views had not been sufficiently evangelical;' and that he was 'disposed to trace the present depression of his mind to that cause.'

"Now, to this I answer, first:—That, supposing for a moment it were conceded that every word in the above statement is a correct report of what was said by Mr. Knox, (a concession which, without any slight to Mr. Kelly, I cannot make,) supposing Mr. Knox to have said, 'My views are not sufficiently evangelical,' it is obvious that the whole force and import of this avowal will turn upon the sense in which Mr. Knox used the term 'evangelical.' And for his sense of that term, we have the authority of his own written statement. 'To be *evangelical*, is to FEEL that the Gospel is the POWER of GOD unto salvation.' So he writes. We have also the assertion of his claim to use the term in this its correct sense, not abandoning it to those whom he deemed to have usurped and to misuse it. For this we have the evidence of his expressions in conversation with his friend:—'What! give up the use of a scriptural term, because of their abuse of it? No, no; never will I consent to relinquish it to them.' So he speaks, with a veracity that proves the heart of his sincerity.

"Men of unbiassed minds will, I think, construe rightly his use of the term. I have a pleasing proof, that a candid and discerning mind, seeking, without prejudice, to discover where the truth of this matter lay, will interpret it after this fashion. Such a man, (a stranger then to me,) writing to inquire what was the truth of the statements respecting Mr. Knox's asserted change, says, in reference to his use of this word, 'How is it to be understood? With reference to the party in the Church so named? or purely doctrinally, and not exclusively? or, as simply indicative of that *feeling* which, without affecting the doctrine embraced, makes a man, in the view of death, value a Saviour more and more; and, while his heart is hot within him, speak to that effect with his tongue?'

"On the first supposition, then, I should contend, that if Mr. Knox lamented over the deficiency of his evangelical *views*, all that he designed to say was, that the *sense* of religion was not sufficiently strong in his mind to make it *felt* by him in all the fulness of its acknowledged *power* of support and consolation.

"But I make no such concession. I do not suppose that the word 'views' was used; nor do I think that Mr. Kelly's recollections serve him aright, when he says that Mr. Knox used the words, 'I begin to suspect.' Through life, Mr. Knox distrusted views. He has unvaryingly borne his testimony against merely doctrinal views; he always disparagingly contrasted them with 'actual experience.' Was he, in a moment, to turn round, and to fly for shelter to what was theoretic, in the place of what was real? What he valued in the Evangelicals, as they are called, (we have these his own recorded words for it,) was, 'not their doctrinal views, but that they have been the chief instruments of maintaining *experimental* RELIGION in the reformed churches; and, however this may have been done, I must think it an invaluable blessing.'

"Such being Mr. Knox's ways of thinking through life, and, as I have shown, at a period later than that of Mr. Kelly's conversation, I do not hesitate to avow my firm persuasion, that, from his lips, the precise words which Mr. Kelly has attributed to him did never proceed. I believe that something, akin in sound, and partially very like them, was said; but I do not believe that the words themselves (and specially the words which alone bear distinctly on the point at issue) were ever spoken by Mr. Knox; nor that, while he possessed an understanding mind, and the power of connecting it with articulate speech, he could possibly have ever spoken them. I can believe that the words, 'not sufficiently evangelical,' were used. The words of which I believe Mr. Kelly to entertain a wrong idea, as spoken when really they were not spoken, are these,—'I begin to suspect that my views.' I believe these to be words, respecting which Mr. Kelly's mind has played him a trick; and of which, after a lapse of five years, he retains an erroneous, but, no doubt, a confirmed recollection.

"It is not for me to assert what was actually said; but something of the following kind I can well imagine to have been said; and words to this effect I do believe were the ground on which Mr. Kelly's statement is founded:—'I have to regret that my religion is not sufficiently evangelical; and I trace the present depression of my mind to that cause.' This (in the sense in which Mr. Knox would use such language) is in perfect unison with the sentiments that are frequent throughout his letters. And it is to be noted, that the expression which I have allowed, and which, in its right sense, is consistently accounted for, is the precise expression which fixed itself in Mr. Kelly's mind; and on which he dwells, as pointing out to him the inferences that he drew—which he honestly avows were inferences—inferences, such as, 'from the fact in question, I considered myself fully justified in making; and, I confess, it would much surprise me (therefore, at the time of his statement, he was not altogether unprepared for some such future surprise) if any subsequent fact should render that inference questionable.'"

There is also appended to the passage immediately preceding the following note, which it is desirable also to quote.

"I give, in Mr. Kelly's own words, the history of the gradual development and breaking forth of these ideas. In a letter to me, Mr. Kelly writes, that he thinks 'he spoke of it to his own family very shortly, if not immediately, after Mr. Knox's death.' He names two ladies as the first persons, except his own family, to whom he spoke of what had passed: it was on the occasion of his seeing them for the 'first time after the death of Mr. Knox had occurred.' That time I have ascertained was in August, 1833, two years and two months subsequent to the occurrence. In 1835, four years after Mr. Knox's death, (vide Mr. Kelly's printed letter,) after 'reading the Review of the Correspondence between Mr. Knox and the Bishop of Limerick,' Mr. Kelly 'prepared a letter.' 'Upon reflection,' he 'doubted whether he was called on to put himself forward;' and, 'for the time, abandoned the idea;' but was at length induced to make his statement public, in August, 1836, after conversing on the subject of the publication 'with one or two judicious friends.'"

This subject has already occupied a very considerable space, but one more consideration must be added, in order to make the account more complete. Throughout life, from his early youth, Mr. Knox was painfully afflicted at times with a depression of spirits; this depression arose from nervousness and from physical causes entirely, and he often expressed his conviction that religious views had no share whatever in causing it, nor was any change in them likely to relieve that depression. There is therefore all this negative, direct, and explanatory evidence collected together, and it must be a very strong statement indeed which shall suffice to overturn it.

It has been thought of great importance to give as full an account of this matter as the limits of a notice will allow, however disagreeable such a topic must naturally be. It must be remembered that Mr. Knox is not the only person whose last hours have been brought before the public in much the same manner.

Where an impression has been made on some thoughtless or unhallowed mind, even in the last stage of his mortal career, it is a satisfaction to think that hope has dawned, like the beams of the morning on a cheerless night; but in this case, with one who throughout life was a seeker after true religion—who lived a life of prayer and contemplation—it is clear that we should receive with distrust any statement which implied a total change of sentiment, and certainly should look for much further evidence than a casual expression or two, which might be imperfectly remembered, and more imperfectly understood. Nor does such a change, unsupported by reasons for it, even if it could be proved, appear to the writer to be of so much value to the opinions it is supposed to favor, as their supporters seem to imagine. But as they have given publicity to their notions on this matter, it has become a duty to see how far they are grounded in truth, and not to allow a vague opinion of some change of sentiment, in the later hours of life, to stand in the place of the reasonings and convictions of a ripened understanding, guided by matured piety. The opinions themselves must stand or fall by their agreement with Scripture, not by the tenacity with which they are adhered to.

Thus much was necessary; but it would have been a far nobler and more agreeable task to direct attention to what there was in the character and habits of mind of this remarkable man, that is calculated to stimulate, to encourage, and to guide the Christian in his course toward heaven. He had his subtleties of mind and reasoning, he had his characteristic despondencies, which are both to be separated from his noble piety and practical and spiritual turn of mind, when he is held up partly as an incitement, and partly as an example, to other Christian minds. A selection of the more practical and less speculative portions of his remains would be highly valuable. But while the value of such a manual as this would be is acknowledged, let every one be grateful for what is bestowed upon him by these Remains.

The contents of the third and fourth volumes are so varied as to baffle enumeration. They begin with a valuable fragment on the leading points insisted on in the New Testament; and the rest of the volume is chiefly occupied with letters, most of them very long, and more resembling dissertations. The fourth volume consists chiefly of shorter letters to his friends, with a few from John Wesley to him. There is a very interesting letter relative to his political capacity, as secretary to Lord Castlereagh. The number and variety of the rest precludes any further specification.

From the (London) Christian Observer.

IDOLATRY, ANCIENT AND MODERN, CLASSICAL AND INDIAN.

We all remember the Spectator's walk in Westminster Abbey, when his envy ceased as he contemplated the tombs of the powerful, and his passions went out as he read the epitaphs of the beautiful; when he reflected with sorrow and astonishment upon the animosities of kings who had long warred with each other, now resting side by side; and equally upon the competitions of rival wits, and the disputes of eminent theologians: and when, on reading the epitaphs of some that had died yesterday, and some six hundred years ago, he considered that great day when we shall all be contemporaries, and make our appearance together.

The feelings so impressively described by Addison must have been more or less experienced by every thoughtful visiter of the relics of days that have gone past. Many of the collections in our great national museum are strikingly calculated to call forth such contemplations; for who can survey without serious and painful thought the vestiges of ancient Greece and Rome; the remains of classical celebrity; the domestic, and warlike, and sacrificial implements; the altars and the temples; the urns and the tombs, of men who many ages since lived their day of probation upon earth, and have long gone to their account? We see before us the instruments of their sanguinary and licentious idolatry; and even their abodes of sepulture have yielded up many long-buried relics, which pour a flood of lurid light upon their vices, their superstitions, and their fearful condition in all that related both to their temporal and eternal interests: for nowhere do we learn more impressively the truth of the scriptural declaration, that godliness has the promise both of this life and of that which is to come, than in the awful memorials of vice and cruelty, and of all that is wretched and debasing, which such scenes as these exhibit.

The painfully interesting little room called the Columbarium, or Sepulchral Chamber, in the Townley Gallery in the British Museum, has doubtless been visited with solemn emotions by many of your readers. There we see deposited numerous urns and sarcophagi, inscribed D. M., (Diis manibus,) with their bas-reliefs, and ornaments, and epitaphs, telling the tale of the hopes and fears, the sorrows and superstitions, of beings like ourselves, who have long since passed into eternity. Sometimes we have only the name on a cinerary urn; as, "Anniolena Servilia T. F. . . . . . Irene Maxima." Oftener we have a filial, parental, or conjugal dedication: "Jucundus, one of the emperor's freedmen, a leader of forty helmeted soldiers, dedicates this urn to the names of Claudia Fortunata, his most chaste and deserving wife," (the word "deserving" carries but little of the expressive tenderness and force of the Latin.) "To his deserving daughter Lucretia, who lived twelve years and eight months, her father erects this urn." "To P. L. Successus, who lived years xiii. month i. days xix., Comicus and Ariola, his sorrowing parents, dedicate this." "To the well-deserving Servillia Zozimenes, who lived years xxvi., her son Prosdecius placed this tablet." S. C Didumenes inscribes a monument "to his beloved wife Cornelia Servanda, and his house-born slave Cornelia Onesima." "Lepidius Maximus dedicated this urn to the sacred manes of his excellent father, L. T. Epaphras." "L Lucretius devotes this to his most excellent friend P. Justianus." Such is the character of these inscriptions; and the bas-reliefs are characterized by the various delineations of war and festivity, of weeping and wo, mingled, alas! with the debasing rites and idolatries of mythological superstition.

I lately made a visit to a kindred, and in some respects a still more graphic, scene—I mean, the tombs of Etruria, now exhibiting in London; an interesting collection, in which not merely the original monuments of departed heroes and their families, who lived in the ages of remote antiquity, are transferred from the spot where they were excavated, near Civita Vecchia, but in which these very remains are placed in sepulchral chambers, lighted up as in the days of antiquity, and hung about both with the rude and the figured vases of that remote period, and adorned with the terra-cotta lamps, sepulchral vessels, tripods, pateræ, metal mirrors, early coins, broken tibiæ, the strygils used in bathing, sacrificing vessels, shields, cinerary urns, candelabras, necklaces, rings, dice, and other relics, including the very skulls of the former occupiers of these tombs, one of which is yet crowned with a metal chaplet of gilded ivy, the emblem of Bacchus. On the walls of this apartment are portrayed fac-simile copies of the gymnastic exercises which were found figured on the ancient walls of these "chambers of imagery;" nor is there a game which would have been witnessed at the funerals of the deceased, (whoever they were,) which is omitted in these drawings; while the sculptured reliefs on one tomb represent two several sacrifices of human victims, supposed to have been offered at the interment of one of the deceased.

But, interesting as are such remains to the antiquary, they are fraught with far more intense associations to the Christian. The representation of the horrid rites thus sculptured, together with the paintings on the walls, (though propriety has been consulted in withholding the grosser offences of heathenism,) tend to establish the inseparable connection pointed out by Dr. Buchanan as subsisting between idolatry, wherever it is found, and the turpitude and bloodshed which always accompany it. And would that such things were but an obsolete almanac of past days! But look at "the dark places of the earth" at this very moment. Look at India, under British sway and British responsibility. The cruelties and pollutions of antiquity, which are proved before our eyes by the relics of the religion (so called) of the early heathens, are not merely a tale of other times, in which we are no more interested than in what Mr. Gibbon called "the gay and elegant mythology of Greece and Rome;" for our own fellow-subjects throughout the whole of India (with the single exception of the abandonment of human sacrifices) are at this moment not merely attempting to expiate sin by the most cruel and sanguinary penances, but are abandoned, in their temple worship, to the practice of such abominations as are utterly unfit for public notice, although established in the clearest testimony of Mr. Ward, the Abbe Dubois, and others, down to the present moment. But this is not all; since that which raises an awful responsibility on the part of Christian England is, that she is yet content to share in the produce of this unhallowed worship, and, instead of leaving such evils to die a natural death, actually receives, to this hour, the profits of iniquity and the price of blood. It is afflicting to consider, that, in spite of all that has been of late done to enlighten the public mind on this subject, many persons in authority, both at home and abroad, appear determined to cling to the sweets of that idolatry by which (as of old) "they have their gains;" and it is with no common grief that many of your readers will learn, that, notwithstanding the public pledge which was given by the Court of Directors on the 21st of December last, a despatch has now been sent out by them which is any thing but satisfactory, inasmuch as (after an interval of four whole years, during which the Indian authorities have absolutely neglected to obey the express orders from home of the 20th February, 1833) the Directors now content themselves with calling for certain accounts, of no real importance; and almost entirely sink and suppress all notice of the great matter at issue—namely, the abandonment, on the part of our own agents and officers, of all participation in the wages of idolatry, and of the revenue thence arising, as actually commanded and prescribed by the Company at home.

THE KIND OF UPPER CHAMBER FROM WHICH EUTYCHUS FELL.

And there were many lights in the upper chamber, where they were gathered together. And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.—Acts xx. 8, 9.

"The house in which I am at present living, gives what seems to me a correct idea of the scene of Eutychus' falling from the upper loft while St. Paul was preaching. According to our idea of houses, the scene is very far from intelligible: and besides this, the circumstance of preaching generally leaves on the minds of cursory readers the notion of a church. To describe this house, which is not many miles distant from the Troad, and perhaps, from the unchanging character of oriental customs, nearly resembles the houses then built, will fully illustrate the narration. On entering my host's door, we find the first (ground) floor entirely used as a store. It is filled with large barrels of oil, the produce of the rich country for many miles around. This space, so far from being habitable, is sometimes so dirty with the dropping of the oil, that it is difficult to pick out a clean footing from the door to the first step of the staircase. On ascending, we find the first floor, consisting of a humble suite of rooms not very high; these are occupied by the family, for their daily use. It is on the next story their wealth is lavished. Here my courteous host has appointed my lodging. Beautiful curtains, and mats, and cushions to the divan, display the respect with which they mean to receive their guest. Here, likewise, their splendor, being at the top of the house, is enjoyed by the poor Greeks with more retirement, and less chance of molestation from the intrusion of Turks. Here, when the professors of the college waited upon me to pay their respects, they were received with ceremony, and sat at the window. The room is both higher and also larger than those below: it has two projecting windows; and the whole floor is so much extended in front, beyond the lower part of the building, that the projecting window considerably overhangs the street. In such an upper room, secluded, spacious, and commodious, St. Paul was invited to preach his parting discourse. The divan, or raised seat with mats and cushions, encircles the interior of each projecting window; and I have remarked, that when the company is numerous, they sometimes place large cushions behind the company seated on the divan; so that a second tier of company, with their feet on the seat of the divan, are sitting behind, higher than the front row. Eutychus thus sitting would be on a level with the open window: and being overcome with sleep, he would easily fall out from the third loft of the house into the street, and be almost certain from such a height of losing his life. Thither St. Paul went down, and comforted the alarmed company by bringing up Eutychus alive. It is noted, that "*there were many lights in the upper chamber.*" The very great plenty of oil in the neighborhood would enable them to afford many lamps. The heat of these, and so much company, would cause the drowsiness of Eutychus at that late hour, and be the occasion likewise of the windows being open."—*Jowett's Christian Researches.*

CHILLINGWORTH'S OPINION OF EPISCOPACY.

Seeing that Episcopal government is confessedly so ancient and so catholic, it cannot with reason be denied to be apostolical.

For so great a change, as between Presbyterian government and Episcopal, could not possibly have prevailed all the world over in a little time. Had Episcopal government been an aberration from, or a corruption of, the government left in the churches by the apostles, it had been very strange that it should have been received in any one church so suddenly, or that it should have prevailed in all for many ages after. Tertullian very justly argues, that, had the churches erred, they would have varied: what therefore is one and the same amongst all, came not sure by error, but tradition; that in the frame and substance of the necessary government of the Church there should be so sudden a change, as presently after the apostles' times, and so universal, as received in all churches, this is clearly *impossible.*

For what universal cause can be assigned or feigned of this universal apostacy? You will not imagine that the apostles, all or any of them, made any decree for this change when they were living? or left order for it in any will or testament when they were dying? This were to grant the question, to wit.—That the apostles, being to leave the government of the churches themselves, and either seeing by experience, or foreseeing by the Spirit of GOD, the distractions and disorders which would arise from a multitude of equals, substituted Episcopal government instead of their own. General councils to make a law for a general change there was, for many ages, none. There was no Christian emperor, no coercive power over the Church to enforce it. Or, if there had been any, we know no force was equal to the courage of the Christians of those times. Their lives were then at command, (for they had not then learned to fight for CHRIST,) but their obedience to any thing against his law was not to be commanded, for they had perfectly learned to die for him.—Therefore, there was no power then to command this change; or if there had any been, it had been in vain.

What device, then, shall we study, or to what fountain shall we reduce this strange pretended alteration? Can it enter into our hearts to think that all the presbyters and other Christians then, being the apostles' scholars, could be generally ignorant of the will of CHRIST touching the necessity of a Presbyterian government? Or, dare we venture to think them so strangely wicked all the world over, as against knowledge and conscience to conspire against it? Imagine that the spirit of Diotrephes had entered into some, or a great many of the presbyters, and possessed them with an ambitious desire of a forbidden superiority, was it possible they should attempt and achieve it at once, without any opposition or contradiction? And besides, that the contagion of this ambition should spread itself and prevail without stop or control; nay, without any noise or notice taken of it, through all the churches in the world; all the watchmen in the mean time being so fast asleep, and all the dogs so dumb, that not so much as one should open his mouth against it?

But let us suppose—though it be a horrible untruth—that the presbyters and the people then were not so good Christians as the Presbyterians are now; that they were generally so negligent to retain the government of CHRIST'S Church commanded by CHRIST, which we are now so zealous to restore; yet certainly we must not forget nor deny that they were men as we are. And if we look upon them but as mere natural men; yet knowing by experience how hard a thing it is, even for policy armed with power, by many attempts and contrivances, and in a long time, to gain upon the liberty of any one people; undoubtedly we shall never entertain so wild an imagination as that, among all the Christian presbyteries in the world, neither conscience of duty, nor love of liberty, nor averseness from pride and usurpation of others over them, should prevail so much with any one, as to oppose this pretended universal invasion of the kingdom of JESUS CHRIST, and the liberty of Christians.

When I shall see therefore all the fables in the Metamorphosis acted and prove stories; when I shall see all the democracies and aristocracies in the world lie down and sleep, and awake into monarchies—then will I begin to believe that Presbyterian government, having continued in the Church during the apostles' times, should presently after (against the apostles' doctrine and the will of CHRIST) be whirled about like a scene in a mask, and transformed into Episcopacy. In the mean time, while these things remain thus incredible, and in human reason impossible, I hope I shall have leave to conclude thus:—

Episcopal government is acknowledged to have been universally received into the Church presently after the apostles' times.

Between the apostles' times and this presently after, there was not time enough for, nor possibility of, so great an alteration.

And therefore there was no such alteration as is pretended, and therefore Episcopacy being confessed to be so ancient and universal, must be granted also to be apostolic.

Chillingworth's Works.

COMMUNICATIONS.

For the Churchman.

SUMMER ENDED.

There is something delightful in the approach of our autumnal season. The pure and refreshing atmosphere which generally prevails at this period, produces an irresistible influence upon the mind and feelings; gives a buoyancy to the spirits, which renders bodily exertion, as pleasant and healthful, as it is useful and necessary, both for intellectual improvement, and for the support of human existence. But amidst the various engagements, and occupations, of daily life, how little is thought of the salubrious air we have inhaled during the summer months; the comforts we have enjoyed, and above all, the entire exemption, from "the pestilence that walketh in darkness," with which we are still favored, while so many parts of our globe, have been the scene of its fatal and desolating effects! How prone are we in lamenting the privations we are called upon to sustain, by the loss of property and other worldly disappointments to keep out of view those mercies which have been so freely lavished upon us, and to forget, that were disease and contagion at our door, we should not consider any earthly treasure too great a sacrifice, to make, for its removal. How highly then, ought we to value our health and strength, and justly to appreciate the spiritual, as well as temporal blessings, which a merciful GOD has thrown around us! Can we enter the sanctuary whose doors have been closed for a time, and not feel a deep sense of gratitude, for being permitted to assemble again within its sacred walls? And is not this season which brings together pastor and people, and re-unites them in the bonds of holy fellowship, and affection, one of peculiar interest and delight—does it not insure peace, and comfort to the soul, as well as renewed vigor to the body? And although heavy clouds may have prssed over our Zion, and the bolt may have descended, and numbered with the dead, some, whose vacant seats proclaim too faithfully the sad reality, still we must be *thankful*—and if youth has been snatched away, in the prime of beauty and loveliness, and the aged has put off this mortal coil, they may have left behind an example of patience and resignation, of faith and hopes, which, by the blessing of GOD, may induce many to follow in their steps, and endeavor so to *live*, that they may finally *die* the death of the righteous.

"And as from earth's vain scene they sever,
Be lost in immortality."

L.

We agree with the writer of the annexed article in his disapproval of the custom of extending a special invitation to members of other denominations to unite with us on communion occasions. But we differ from him in the reason which he assigns for the omission. We suppose the invitation of the Prayer-book to extend to all the members of the Church of CHRIST who possess the proper moral and religious qualifications. After this *general* and *authorized* invitation, a special and unauthorized invitation by the minister to members of other denominations has ever appeared to us to be needless and improper; and gratuitously offensive to those to whom it is offered, as carrying with it an implication that they have not been comprehended in the general invitation, and are therefore not members of the Church of CHRIST. We have great respect, however, for the views expressed by our correspondent, whose contributions it will ever give us pleasure to receive.

That we do not oftener advert to the condition of the Church in the state in which our correspondent resides is owing solely to our inability to obtain information respecting it. Any statements and views furnished by Presbyter Indianicus on this topic will be particularly acceptable.

For the Churchman.

COMMUNION WITH SEPARATISTS.

Mr. Editor,—I am a missionary in one of the western states. While I make it my constant endeavor, with the help of GOD, to promote the vital religion of the heart, I feel that the times and surrounding circumstances impose upon me the obligation of building up the *external* barriers of divine truth. Accordingly, in the midst of religious anarchy I exhibit the Church as a visible kingdom founded upon the immutable will of GOD, and claiming universal obedience; as an external government, the laws of which, both general and special, ought to be religiously observed, not merely in the *letter* but in the *spirit*. Guided by these views, and believing that principles are useful only so far as they lead to practice, I labor to procure respect for those often slighted enactments of the "kingdom of heaven," denominated *canons* and *rubrics*. In like manner I consider myself bound to express both in my instructions and in my official conduct a deep sense of the sinful and pernicious nature of *schism*. I have thus been led to adopt a course of action which is novel in the estimation of many, and which is far from enlisting general approbation. I shall specify but one instance at present; and if in that instance I am wrong, I shall consider it a favor if yourself, Mr. Editor, or any of your correspondents will point out my error.

It is a practice with many of my clerical brethren on communion occasions, to invite any members of other denominations who may be present to partake with them of the holy eucharist.—On the principles above mentioned I have felt it my duty to refrain from giving any such invitation; and have thus incurred the double hazard of being treated as an illiberal bigot, and of being enabled to present but a scanty list of communicants in my quarterly report to the Missionary Society. My chief reasons are the following.

The address in the communion service, "Ye who do truly and earnestly repent you of your sins," &c, although apparently *general*, is in fact limited by a special rubric at the end of the confirmation service. "There shall none be admitted to the holy communion, until such time as he be confirmed, or be ready and desirous to be confirmed." Now as the clergyman is the only judge of the fitness of candidates for the communion, I do not feel authorized to admit any but those who I am satisfied have complied, or are ready to comply with, the required conditions. A general invitation, it seems to me, would tend greatly to diminish in the minds of the congregation, the importance and solemnity which Scripture attaches to confirmation; and I cannot bring myself to believe that the Church intended to admit the *separatist* to her privileges on easier terms than those prescribed to her own dutiful children.

In the next place, supposing the above rubric to be set aside, I cannot think that communion with a *schismatic sect* is any qualification for admission to the communion of the *Catholic Church*. At the same time so many schismatic sects are also *heretical*, that it is exceedingly difficult to draw the line where orthodoxy ceases and heterodoxy begins. A man may be in good standing with Unitarians, Universalists, Swedenborgians, Shakers, or Mormonites, and he may yet be entirely unfit for communion with the body of CHRIST, and in short such a one as the primitive Church would have speedily delivered over to Satan. I remain, yours respectfully,

PRESBYTER INDIANICUS.

For the Churchman.

APPROACH BY SEXES TO THE CHRISTIAN ALTAR.

"The females first kneeled around the table to receive the symbols of the Saviour's body and blood. The aged woman, being infirm, was seated in a chair. Next followed the men."

Letter of K. L. M. to Rev. Dr. Rudd.

Those females, Mr. Editor, were Oneida Indians. In the log cabin of an aged mother of the tribe, as for the last time the sun was shining on her silvery locks, and three generations of her offspring were casting their farewell looks upon her sinking countenance, that highest act of mortal worship, which in the proudest of cathedrals has made monarchs robed in purple bow the knee, was, by the ministry of our Church, spreading grace and consolation through the desolated hearts of the children of the forest. They were realizing that gracious truth which primitive piety asserted by universal practice, viz., that "CHRIST at home is the same being as CHRIST at the church," and that therefore for the disciple of affliction sighing for its courts in vain, and for the trembling soul upon whom the gate of death is opening, an altar may be erected beside the couch, and the memorial set forth upon it of that great sacrifice, which alone can lighten up with faith and hope the dark valley that is before us. Thus it is, that by her perpetuity preserving always, and her diffusiveness disseminating every where the rites of her early and palmy ages, our Church binds together distant times and distant nations with the golden chain of her common worship.

But one trait in this transaction, as contrasted with a different practice which it has recalled to mind, is deemed worthy of especial note. "*The females first kneeled around the table. Next followed the men.*" I know not whether this custom be elsewhere in vogue; but I am familiar with another, which obtains somewhere among the oldest of our churches, and which I beg leave to set down here by way of contrast. It is this: *the men kneel first around the altar. Next follow the females.*

To discuss the respective merits of these opposing customs upon the miserable ground of mere human courtesy, is the farthest from my wishes. Too absorbent of other emotions is that rite; too deep are those feelings of contrition; too elevated above earth those raptures of gratitude which lead Christians to the altar of their crucified Redeemer, to admit of such an influence over such an act. But if, in the present state of society, one or other of these customs must prevail, I need only say that that of the half-civilized Indian presents stronger claims than that of the well-educated Churchman.

There was indeed a period in the Church, when that separation, and even subordination, may have been suffered to prevail. But it was in her earliest infancy, when she was struggling to break down the iron sway of Paganism, which had degraded female character, and between the sexes placed a barrier not to be passed at once. Society, as then constituted, was loud in requisitions, which, when demanding from her no compromise of principle, the Church for her Master's cause could not disregard. Accordingly, she for awhile appointed deaconesses, and so gained an influence and discharged a duty which could be effected in no other way. But when by her holy influence she had changed the constitution of society, then, as she needed it no longer, so (it being not of her Master's, but merely of her own appointment) she abolished at once that office. And in the same way, though at that time she may have recognised in the order of approach to the altar even the same subordination of woman to man as she did too of subjects to the emperor, that custom is no guide for her at the present day; for she has changed the sentiment and constitution of society, and so gained for herself full scope for the exercise of her principle in the establishment of her practice.

And what is then the principle which on this point should dictate her practice? Is the Indian's, though now the better of the two, the custom which she must follow? By no means! For we find a principle forbidding it in that expressive title of the holy sacrament, *the communion*. It is no separation; it is *a communion* of saints, and in a holy *catholic* Church. Then, (be the distinctions of society false or real, what they may, still,) as walking all in light, and therefore having fellowship one with another,* as being all branches of the common vine, engrafted upon the common stock, and nourished by the common root,† as holding the same head from which by joints and bands all the body has nourishment ministered, and is knit together,‡ Christians of both sexes and all ranks ought to meet upon the common level of one fellowship around the altar of "one LORD," thereby acknowledging "one faith, one baptism, one GOD and Father of all." Even as those calm streams which, until discord disturbed their tranquil surface, refreshed the bowers of Eden, alike for Adam and for Eve, so, too, the meek current of Christian love, flowing from the eucharistic altar throughout the Church, should pervade and soothe the hearts of all, unruffled by the inequalities of caste. All, monarch and subject, male and female, alien and citizen of Israel, must drink "of the same spiritual rock," and by the same bread and the same cup have their common hopes enlivened and confirmed.

"But from their very numbers all cannot approach together. Some must precede others; and if this principle of division between sexes be not, what for convenience may be adopted?" That which both sentiment and piety dictate. Let those that surround the same domestic altar encompass together the altar of the Church, and side by side commune in spirit with their crucified and risen LORD. By no means let the husband and the wife, the son and widowed mother, the brother and the sister, whose spirits in the sacred privacy of home have often held sweet converse with each other and with GOD, be dissevered in presence of the memorials of Him who died to purchase the blessings they enjoy; for religion sunders not one of all true affection's ties. Nay: around relationship and friendship it casts another, more silken, and yet tighter cord. The Spirit, who kindles upon the heart that flame of love which shoots its gleams into the remotest corners of the world, makes it shed its brightest radiance around the sanctuary of home. And when that sanctuary pours its pious inmates forth into the public temple, there by the living coals upon the altar of a crucified Redeemer, may they heighten still more together the ardor of their affection for the world, for each other, and for GOD. Associations such as these cannot be out of place in the Church militant below, since in that which shall triumph through all eternity above, they shall be recognised by Him who hath taught us not to sorrow for departed friends as "those who have no hope" of meeting them again.

YOD.

July 25, 1837.

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* 1 John i. 6. † John xv. 5. ‡ 1 Col. ii. 19.

Selected for the Churchman.

EXTRACTS.—NO. III.

One of the most valuable effects of genuine philosophy, is to remind us of the limited powers of the human mind and understanding, and to revive those natural feelings of wonder and admiration at the spectacle of universe, which are apt to languish in consequence of long familiarity.

D. Stewart.

He who reads poetry is as one who is strolling through a grove; he turns aside at every rill, he stops to listen to each wood-note wild; now buried under the leaves, now enjoying the most extensive prospects; wandering at random, much delighted, but making little progress. But he who studies philosophy is as one on a long journey, he goes straight on, and his only object is safely to reach his destination. The smoother and more direct the road the better for his purpose, and the less there is of fine scenery, or interesting objects to divert his attention, the quicker he arrives at the end.—*Watson.*

There is scarcely a vice which a man may not prove to be advocated by Scripture, if he only takes the detached texts, and is determined to deceive himself. The existence of one half the world is passed in deceiving others; the other half in deceiving themselves. What is society, generally speaking, but a tissue of deception? an eternal attempt to seem, or appear to be what the person is not? And what is the root of this? what but vanity? We see each other on the stage, but seldom get a peep behind the scenes, or view the real dress, and every day character of the actors.—*Allan.*

There is no condition of life which excludes a wise man from discharging his duty. If his fortune be good, he tempers it; if bad he masters it; if he has an estate, he will exercise his virtue in plenty, if none in poverty. A wise man, in what condition soever he is, will be still happy; for he subjects all things to himself, because he submits himself to reason, and governs his actions by counsel not by passion.—*Seneca.*

To say the truth, we are all of us as cruel, as ambitious, and as luxurious as our fellows, but we want the fortune, or the occasion, perchance, to show it. In the examination of my own heart, I find some vices that lie open; others more obscure, and out of sight; and some that take me only by fits. Which last I look upon as the most dangerous and troublesome; being neither provided against as in a state of war; nor secured as in any assurance of peace.—*Ibid.*

The foolishness and practical wickedness of the heart cloud and darken the intellectual powers and faculties. Nothing tends more to the binding and perverting of the understanding than the corruption and depravedness of the will and affections.—*M. Henry.*

The violence of some present temptation may hurry a man into the commission of such sins himself, in which the vitiated appetite may take a pleasure; but to be pleased with other people's sins, is to love sin for sin's sake. Such do not only commit sin, but they defend and justify it, and encourage others to do the like. Our own sins are much aggravated by our concurrence with, and complacency in, the sins of others.—

Ibid.

Submission is only yielding to that which we cannot help. Acquiescence is a more sublime kind of resignation, it is a conviction that the Divine will is holy, just, and good. Charity is the calling of a lady, the care of the poor is her profession.—*H. More.*

At the last day, what a fall will the proud, ambitious man have from the top of his honors! As his dust and bones will not be known from the dust and bones of the poorest beggar, so neither will his soul be honored or favored more than theirs.—*Baxter.*

The Christian is not without his trials and distress, but he has comfort in the reflection, that they come from a kind, beneficent, and wise Father. The worldling has no dependence but on himself, and so is broken down and carried away by every storm.—*Ibid.*

The most effectual means of preaching the Gospel to the poor, is by charitable provisions for the religious education of their children.—*Horsley.*

It is no weakness to sympathize in the real hardships of the working classes; it is no weakness to be touched with anxiety for their welfare—to feel a complacency and holy joy in the reflection, that, by the well-directed exertions of a godly charity, their interests, secular and eternal, are secured: it is no weakness to rejoice, that, without breaking the order of society, religion can relieve the condition of poverty from the greatest of its evils, from ignorance and vice: it is no weakness to be liberal of your worldly treasures, in contribution to so good a purpose.

Ibid.

Nothing can so much fortify the minds of the faithful against all alarm and consternation,—nothing so much maintain them in an unruffled composure of mind, amid all the tumults and concussions of the world around them, as a deep conviction of the truth of the principle that "the Most High ruleth in the kingdom of men."—*Ibid.*

The propensity to love money, it is the duty of every Christian to resist *in its first workings*: for it is entirely opposite to the temper of mind required in a Christian, and it is declared by Scripture to be ruinous to the soul wherever it prevails.—*H. Venn.*

The propensity to covetousness, unless denied, will utterly benumb all feeling of futurity, suffering the unhappy person to think of nothing with frequency or earnestness, but wealth and its present advantages. It will possess the mind with a strong delusion, that money is the chief good of man on earth; and utterly exclude all just apprehensions of the religion which cometh from GOD, whose characteristic is, that it overcometh *all* worldly lusts.—*Ibid.*

A man grows rich in his business, not through fraud or extortion, but by the blessing of GOD upon his labor and skill. As is usual, he is highly delighted with his success; he exults in the prospect of being master, in a few years, of an independent fortune! In the meantime he is determined to be frugal and diligent till he takes his final leave of business, *to enjoy all the sweets of ease and splendor.* Now who that are governed by the common maxims and principles of human nature, can see any thing to blame in this man's sentiments or conduct? Is it not what they applaud and imitate themselves? Yet this very man, our LORD sets before our eyes as the picture of one engrossed by a covetous desire of the things of this world. It is to this very man he says, "Thou fool, this night shall thy soul be required of thee!" and summons him to appear a guilty criminal at the bar of his Maker. For what? In his prosperity he had forgotten his GOD who gave it—he worshipped the creature more than the Creator—he was not rich towards GOD; rich in faith, hope, and holiness.—*Ibid.*

What abundance of good might rich men do, if they would support in academical education such youth as they have first carefully chosen for their ingenuity and piety, till they should be fit for the ministry! How many souls might be saved by this small instance of self-denial!

Baxter.

The Gospel ought to be preached boldly: he who brings a message from GOD ought never to be afraid of man. He ought to remember, that, if he delivers his message faithfully, he will be accepted, if not, he will be condemned. Nor ought he any more to forget, that, in the former case, he will in all probability promote the salvation of his flock; and, in the latter, conduct them only to destruction.—*Dwight.*

Man can but have one great absorbing interest. If that absorbing interest is the world, then religion will be to him but a secondary concern, and he never will accomplish any thing important. If the salvation of his soul be the absorbing interest, then the concerns of the world will be subordinate, and he will accomplish all that it is important he should accomplish.—*Bedell.*

There is but one source of happiness for all mankind.—the favor of GOD.—*Josephus.*

W. V.

For the Churchman.

Mr. Editor,—Many readers will doubtless have been right glad at the announcement in your last, that the proposed Bible Questions of our Sunday School Union *are now ready for press.* If they come approved by the very respectable committee to whose supervision they were submitted, undoubtedly hundreds of schools would willingly pay for a number of copies *in advance.* This would give at once the required capital for their publication; and it may be very useful to suggest it in your paper.

A CONSTANT READER.

P. S. The present writer will take twenty copies, and pay for them as soon as the works are really committed to the press.

To the Editor of the Churchman.

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY OF THE PROT. EPISC. CHURCH.

Sir,—Permit me to employ your columns for the purpose of laying before the Christian public a few facts relative to the present condition of the Young Men's Auxiliary Education and Missionary Society

The extent of their responsibility for the present year is $2000 towards the support of nine missionaries, and $1100 to support eleven beneficiaries, exclusive of incidental expenses, which will render it necessary to raise the sum of $3200 previous to next Easter. Towards this amount there has only been raised $422 27, leaving the Society in debt at the present time $625, and requiring nearly $2800 before the end of the official year, to meet their engagements.

When I state, that during the month of August there was only *seven* dollars paid into the treasury for subscriptions, and a donation of $30 from Mississippi, it will be very plainly seen how rapidly the debt of the Society is increasing, and that unless unusual exertions are made it must soon be involved to a hopeless extent.

The period of the year is now approaching when the return of our population to the city will afford an opportunity for renewed effort, and I have a twofold object in making public the present state of this Society.

First to solicit a full and general attendance of the members of the Board at a special meeting to be held on Monday evening, the 25th inst. when it is intended to organize measures for immediate operation, and secondly to draw the attention of the members of our Church to the urgent wants of this Society in hopes that a portion of their Christian beneficence may be directed in that channel.

Immediately previous to the commercial embarrassments of the present year, this Society had enlarged the sphere of its usefulness and assumed a degree of responsibility, which it was hoped would stir up its members to further efforts for the promotion of the kingdom of CHRIST;—but the great changes which have taken place since that period have thrown an unlooked for difficulty in the way.

Discouraging, however, as the present prospects of the Society are, they are not desperate; and being satisfied that with some aid from extraneous sources, together with proper exertion on the part of those who manage the Society, its affairs may yet be retrieved, I have thought fit to make known its condition.

Your paper being extensively circulated, may come to the hands of some who have felt the pressure of the times less than this community, and whose sequestered position may allow them fewer opportunities of doing good than are afforded to the inhabitants of this crowded city.—To such I trust this appeal will not be made in vain: at the same time, I would hope, since the efforts of this Society are chiefly directed to this diocese, that many will be found to afford it aid both in our city and state.

To raise up faithful ministers of the Gospel, workmen that need not be ashamed, able rightly to divide the word of truth, is the first object of this Society,; the others is to sustain missionaries of the Cross in the destituted regions, both of our own and foreign lands. Two more important objects cannot be combined, nor any which the peculiar state of this country so loudly demands.

The operations of this Society have so far been blessed with success; every year has added to the amount of its pledges, and the growing piety of some of its beneficiaries holds out the prospect of an ample remuneration of its labors ere long.—In addition to this, the interests on behalf of the missionary cause, which has been excited by this Society, and which continues to increase among the young men of this city, is not one of the least blessings, which have flowed from its existence.

I feel most anxious that its onward course may not be checked, and that the efforts and hopes of past years may not be suddenly blighted, seeing how much the interests of our own Church and the cause of CHRIST have already been promoted by its efforts.

May GOD with a kind and beneficent providence avert the threatened evil, and put it into the hearts of some to devise liberal things on its behalf.

Any donations or subscriptions may be enclosed to me by post, and will be acknowledged in the Churchman of the following week.

I remain, yours respectfully,
G. T. FOX, jun., *Treasurer,*
New York, Sept. 19. 59 *Pine Street.*

For the Churchman

Mr. Editor,—I would not say a word to discourage the laudable efforts of the Andover press in their exertions to "bring out the luminaries of our Church in an American garb," I would only ask if it were from this press that an edition of Calmet's Dictionary was issued, in which the phraseology was so altered as to exclude Episcopacy, and make it conform to Congregational church government? If the "luminaries of our Church" are to be made still brighter by *such* additional rays of light, I for one should rather remain in darkness. Permit me to express the hope, that if the valuable works of the fathers of the Anglican Church are to be republished, they will be given to the public without alteration or sectarian adulteration.

Z.

Remarks.—Our endorsement of the Andover press extended merely to its typographical accuracy. We disapprove, as strongly as any, the practice of garbling those works which are republished. In regard to Cudworth nothing of the kind has been done.

THE CHURCHMAN.

SATURDAY, SEPTEMBER 16, 1837.

LETTER III.

To the Rt. Rev. Benjamin T. Onderdonk, Bishop of the Diocese of New York.

RT. REV. AND DEAR SIR,—From the sources to which I have alluded, viz, sectarian letter writers and religious and political newspapers, the idea is here prevalent, that the Church in England is on the eve of such a revolution as will effect her destruction; that some one or all of the sectaries who are assimilated in doctrine and discipline with the sectaries in this country will be substituted in her place. This is a consummation most devoutly wished for by many both here and there. We can hardly fail of coming to the conclusion, that this desire really exists, for it often shows itself. Of this I do not apprehend there is the most remote probability. When I think of the number, the piety, the zeal, the learning, of those who serve at her altars; of the high character of her distinguished laymen and the devoted attachment of their great majority; of the overpowering influence of her universities and colleges, in controlling and directing public opinion, and the religious influences of the day; I cannot for a moment entertain the opinion that this true branch of CHRIST'S Church can be in any real danger—the gates of hell cannot prevail against her. It is not improbable that some great changes may be made in her outward establishment, and perhaps this is very desirable. On this subject, Right Rev. and dear Sir, I write with much diffidence; I will, however, give you the conclusions to which I have been led by what I heard and what I have read during my absence.

When it is considered that few alterations have been made for almost two centuries in the Church as established by law in England; that, during the same period, improvements have been introduced into every other state of society, by which great changes have been effected; it can scarcely be possible but that the outward form of church government, in respect to some parts of its administration, should require alteration and reform. Of late years the public mind has been much occupied on this subject. In the year 1826, a volume was published "On the Church;" in which the doctrine of an entire separation of Church and State was ably advocated. It excited universal alarm at the time. Some of its recommendations have since been adopted, and are now universally admitted to be wise and good. As this book contains an able defence of our own Church, as one independent of the state, and so fully defends our nation against the charge of infidelity as such, I hope soon to see it republished in this country. One important change has been made. The system of supporting the parochial clergy by a tenth of the produce of the soil, taken in kind, though sanctioned by antiquity, and in former ages acquiesced in by the people, was found to be little suited to the temper of these times; an Act of Parliament has been passed, the effect of which will be speedily to abolish the system, which had become odious, and to substitute in its place the payment of a gross sum, to be mutually agreed upon between the minister and people. An important step has been taken to equalize the compensation to the bishops for their services to the Church. These and some other improvements have been adopted; although, when first proposed, they were vehemently opposed by those who really esteem themselves the best friends to the Church. If it would not be presumptuous in me to hazard the opinion, I must say, I think other charges will follow. There are many, very many, of every political party, and the number is fast increasing, who regret that the constitution of the country requires the bishops of the Church to act as temporal peers of the realm. I heard the opinion frequently and freely expressed, that it was extremely injurious to their habits of piety; that it was impossible for them to discharge their duties in Parliament, and to visit the parishes and inspect the clergy as they ought to do, and as many of them would wish to do: if it is considered that, in addition to this, they are in certain cases temporal judges, it may well be asked, "Who is sufficient for these things?" I doubt not, that ere long, by the acquiescence of the bishops themselves, they will be exempted from all this business so foreign to their spiritual calling, and thus be enabled to devote their whole time and talent to their pastoral office. I have reason to believe that some of the bishops themselves sincerely wish that such was now the case, and the opinion is gaining ground among them.

On the subject of equalizing to a greater degree the compensation of the parochial clergy; abolishing pluralities of livings; altering the mode of appointing ministers to the congregations, so that church preferment shall be no more a matter of public sale; there appears to me great unanimity of sentiment, that something must be done: though, on all hands, these are confessedly most difficult matters, and require to be approached with much care and prudence, and handled with caution; yet, here will be a reform, for it is demanded by the principles of common justice, and when such is the case, the government of England is sure sooner or later to act, and we believe it will act prudently and effectually.

In theory the legislation of the Church is with the Convocation, composed of the bishops, as an upper, and the clergy as a lower house. For many years this body has never been convened for the transaction of business. All questions in relation to the Church have been decided by Parliament. Petitions have been offered, praying, that to the Convocation may be restored its former constitutional powers, that the Church may again legislate for herself in all matters relative to her government and discipline. Should this be granted, and surely it is most reasonable, it will indeed be a bright day for our mother Church—if she can be released from a legislation which is most generally at her expense—in which her own good is too frequently second in consideration—if this can be effected, she will arise in her strength.

I have been disposed to think it probable, Right Rev. and dear Sir, that some or all of these alterations or reforms will be made, and that, when made, the Church, as such, will shine forth with redoubled splendor. Many, alas! too many, are striving to promote them from any other motive rather than the good of the Church. Deists and infidels, who always hate the Church and the religion of CHRIST, and Dissenters of every kind and every shade of doctrine, have of late united their efforts, and are urging what they call church reform, with the hope of overturning the whole order of things, and thus effecting its overthrow.—They want to lay violent hands upon the property of the Church—to level all distinctions among the clergy, and to deprive them of all their influence. The true friends of the Church want no such aid. The cause of truth and reform suffers greatly by their pretending to advocate its claims. Does it at all follow, that if these reforms be made, the visionary and destructive schemes of her enemies will be realized? Would her doctrines, founded as they are on the word of GOD, be corrupted? Would the apostolical character of her ministry be affected? Would her sublime and spiritual liturgy be mutilated? Would she be despoiled of her lawful endowments? Not in the least. The Church wants not the aid of destructives to carry into effect any needful reform; she has children enough of her own to carry her safely through every needful reformation. It appears to me, that these are beginning to act more and more in unison, and to separate those questions which relate solely to the Church from those which relate to her as connected with the state. Many clergymen hesitate not to say openly that these reforms ought to be made; they are willing to give up all questions of self-interest for the general good; they love the Church, and are willing to make any personal sacrifice for her good. GOD grant that the number of these may increase more and more! Others, and of these there are no inconsiderable number, which is fast increasing, have become convinced that the true method of defending and upholding the Church is to enlighten more fully the public mind upon the great original principles on which the Church was founded by its divine Head; that it is better to cease urging her claims as an establishment by the state, and to rest her defence upon her divine character. From this class of late have proceeded many books, tracts, and sermons, on the "Divine Constitution of the Christian Ministry;" "the Duty of Submission to its Authority;" "the Danger and Sin of Schism;" on the "Expediency of Forms of Prayer, and the great excellence of that in use by the Church;" on the unreasonableness of Dissent, and the conduct and motives of early Dissenters, upon which much new light is in the way of being thrown by a more careful examination of original documents. The extensive circulation of these works is evidently effecting a great change in public sentiment, and increasing the attachment of the people to the Church as the spouse of CHRIST.

These, Right Rev. and dear Sir, are in my opinion favorable signs of the times. Many party men look at them as surely threatening destruction. The true friends of the Church, with an eye of faith, behold in them blessings, and are fully persuaded that all will result to the glory of GOD.

I am, Rt. Rev. and dear Sir,
Very truly yours,
EVAN M. JOHNSON.

THE MISSIONARY JOSEPH WOLFF.—Among the new lights which are sorely tempting men to forget the first principles of common sense, we look upon certain crude fancies with which we understand this celebrated missionary is amusing the "religious public," as second only to the attractions of phrenology and animal magnetism. Mr. Wolff was once a believer in Mr. Irving's mission, and his gift of tongues; and we must take leave to say that the man who has been once led away by this delusion has placed his reputation for sanity on no very stable foundation. Something, too, we have seen—though we cannot just now put our hand on the proof—of his supposed power of miracles and belief in natural magic. Enough, at least, there was, to throw around Mr. Joseph Wolff a mysterious reputation; and this, in addition to his extensive travel, known eccentricity, and burning enthusiasm, would hardly fail to attract for him full houses in our good city, especially if he advertised his lectures to be delivered in the "Tabernacle." With all this, however, we have little concern; but we are concerned with every supposed "improvement" in theology, and are disposed to aid, in our humble sphere, either in exposing the quackery, or extending the benefit of each new discovery. Now, Mr. Wolff, we understand, (for we have not been edified in person by his lectures at the Tabernacle,) has discovered a new method of argumentation with the Jews. Of this an idea may be formed from the annexed extract from an analysis of one of Mr. Wolff's lectures, in the New York Evangelist, of Sept. 9th:—

MR. WOLFF'S THEORY AS ADAPTED TO JEWISH OBJECTIONS.

In preaching the Gospel to the Jews in Palestine and the neighboring countries, Mr. Wolff presented his favorite doctrine of the personal reign of CHRIST on earth. He considers that the unbelief of Christians on this topic has embarrassed them in their labors with the Jews. That we were inconsistent in representing those portions which describe his sufferings as literal, and those which describe his glory as spiritual. He illustrated the difficulty, by detailing an argument which he held with them. After he had read to them some of the ancient prophecies, such, for instance, as those contained in the 53d chapter of Isaiah, he inquired of them, how can you explain this at all, except of JESUS of Nazareth, demonstrating at the same time its fulfilment in him. They rejoined, do you understand this literally? Certainly, said he. As he quoted similar prophecies, they made the same inquiry, to which he returned the same answer. Very well, said they, now we will quote prophecies to you. They then adduced several passages relating to the reign of the Messiah on earth—that he shall judge his people—that men shall beat their swords into ploughshares and their spears into pruning-hooks—and learn war no more, &c. They inquired if he understood these literally. He replied in the affirmative. Then, said they, these prophecies have never been fulfilled: the practice of war has prevailed through all Christian nations, and how then can JESUS of Nazareth be the Messiah? A number of passages were then adduced respecting the glory of Messiah's reign, and their own national pre-eminence and exaltation. The Jews, it seems, having been accustomed to hear many of these passages treated merely as figurative declarations, were prepared to say, you treat those as literal which suit you, and those as spiritual which, with a literal interpretation, do not suit you. Mr. Wolff, by inculcating the doctrine of a personal reign of CHRIST on earth, was able to silence their objections. He teaches them that in their Scriptures two distinct advents of the Messiah are foretold, one as a suffering sacrifice, and the other as a reigning and glorious king; that in his kingdom he will as really appear and as visibly reign, as he in the days of his first advent suffered, was despised, and literally fulfilled all the predictions of his humiliation. Mr. Wolff supposes that in this manner only the Jewish objections can be fairly answered. He quoted, therefore, with much animation, the passage, "When the LORD shall build up Zion, he shall appear in his glory." This he applied literally to the second coming of CHRIST, for the conversion and restoration of the Jews, and the establishment of an earthly, millenial reign over all nations. Then will the Jews look upon him whom they have pierced with reverence, submission, confidence, and love, Of the views here taken of the personal manifestation and millennial reign of the Messiah, we have nothing to say. They are topics which have exercised the imaginations of men for the thousand years last past, and may, for aught we know, do the same for the next thousand years to come; for if four thousand years elapsed from the creation to the ushering in of the Christian dispensation, we see not why thousands of brighter and brighter years, embosoming in their vast gulf myriads of tiny projects which aimed, by the temporal crusades of one age and the spiritual crusades of another, to force the counsels of God to a premature completion, may not be expected to elapse before the purposes of the latter are consummated, or any different dispensation is introduced. But against this novel method of interpreting the prophecies, (which is more fully unfolded in the communication which we shall give presently,) we would most sincerely and earnestly protest. If the combined suffrages and collective wisdom of the Christian Church have power to settle any thing, the meaning of those prophecies which predict the glories of the Messiah's kingdom is *determined*. Dr. John Mason Good was neither a Roman Catholic nor an Episcopalian, nor (at the time of which we write) even what is commonly reputed an orthodox Christian, and yet he left the ministry which he had long attended, because the preacher, without at all impugning, yet treated certain first principles of natural and revealed religion as moot questions, and as offering fair grounds for difference of opinion. Dr. Good's defence of his course was, that principles which have so long received the sanction of the intelligent portion of mankind, including such men as Newton, Clarke, and Locke, ought to be considered as *determined*. We hope, then, we shall not be thought Papistical, if we say that the sense of those passages which predict the glories of the Messiah's kingdom is, in like manner, *determined*. The common sense of Christendom, the united wisdom, not only of intelligent men of the world, but of that body which our Saviour has promised to guide by his Holy Spirit, have uniformly attached to them a figurative meaning. The attempt to pervert them from this fixed acceptation has before this been made by visionary men, and found to lead into absurdity and extravagance; and a new refutation for every new avowal of such crudities is more than can in reason be expected. Such supposed improvements are generally brought forward with the best intentions and the most sanguine hopes of their beneficial operation, but their result is uniformly disastrous; for when carried out into their consequences, they infallibly bring their advocate into hostile collision with some of the fundamental principles of our faith on points which he was either too shortsighted to discern, or too much captivated with his theory to regard.—That Mr. Wolff has actually been brought into this strait is apparent from the following communication of a correspondent, on the accuracy of whose statements we have reason to place entire reliance.

Mr. Editor,—Attracted by the popularity of the Rev. Joseph Wolff, I had the curiosity to attend one of his lectures at the Tabernacle on Sunday evening last, and although I had heard much of his vagaries and eccentricities, I must confess that some of his statements took me by surprise; and if I could read the countenances of his immense audience, they also manifested the same feeling. His subject was the *universal restoration of mankind upon this earth*, according to the literal interpretation of Isaiah lxv. 17, "Behold, I create new heavens and a new earth, and the former shall not be remembered nor come into mind." Mr. Wolff began his discourse by quoting Rom. viii. from the 18th to 24th verse, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the *creature* was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. Because the *creature* itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God," &c.

Mr. Wolff laid very great stress upon this passage, as it went, in his opinion, to prove that the whole animate creation, including beasts as well as men, had by the transgression of Adam undergone a sad deterioration, thus acquiring all their venomous and cruel propensities and instincts. This opinion he endeavored to support by quoting Rev. xxi. 5, "And he that sat upon the throne said, *Behold, I make all things new*." He then turned to the first chapter of Genesis, and spoke of the creation of man, quoting verses 26, 27, and 28, "And God said, Let us make man in our image, after our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air," &c. He said that it appeared from this passage, that Adam resembled God, both in office and character; that his was the same *in kind* with God's character; that the nature of animals, which are now wild and untameable, was so gentle and kind as to yield obedience to the rule of man. Mr. W. then passed on to Gen. iii. 17-19, "And to Adam he said," &c. This curse he considered as denounced against all the animal and vegetable creation, for we are told that "God saw every thing that he had made, and behold it was very good." All things are not good now, therefore the curse must have been denounced against all.

Mr. W. then went on to speak of the final restoration, and the first passage which he quoted was Daniel vii. 27, "And the kingdom, and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High," &c. Also, Zech. xiv. 9, "And the Lord shall be king over all the earth; in that day shall there be one Lord, and his name one." Isaiah ix. 6, 7, "For unto us a child is born." He then read the whole of the thirty seventh Psalm, and applied it to the eventual possession of the earth by the righteous. The passages, "The meek shall inherit the earth," "The wicked shall consume away," a truth with which this psalm abounds, he understood literally, and quoted in connection 2 Peter iii. 13, "Nevertheless, we, according to his promise, look for a new heaven, and a new earth, wherein dwelleth righteousness:" and again quoting Rev. xxi. 5, and Rom. viii. 17, Mr. Wolff remarked, *that the notion that there is a distinct place for heaven and hell, is a Mahometan notion and Pagan doctrine*, and not found in the Scriptures. I understood him to say that the righteous and the wicked have to be mingled here upon earth after its renovation by burning; and that the only punishment which the wicked would receive would be remorse of mind, the stings of conscience, &c. How this is to be reconciled with the doctrine, that the "righteous are to inherit the earth," I did not understand. He then read from the eleventh chapter of Isaiah, "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid," &c. All this he understood was literally to come to pass, at that period, when the process of general renovation shall take place, and the saints possess the earth. The change, which was to take place in the whole tribe of savage and destructive animals, corresponded with that which was to occur in man—the venomous reptile was to lose his poisonous fang, the beast of prey his claws and teeth, and all dwell together in peace and harmony. He then read the description of the heavenly Jerusalem in the twenty-first chapter of Revelations, "And I saw no temple therein," &c, and applied it to this earth. Also the twenty-second chapter, which he understood in the same way, and he closed his scriptural quotations by reading the whole of the ninety-eighth Psalm, "O sing unto the Lord a new song, for he hath done marvellous things; his right hand, and his holy arm, hath gotten him the victory," &c. This, he exclaimed, was the grand final triumphant chorus which should burst forth from the myriads of saints at the time of the *universal renovation*. It was a noble song of victory, written expressly for that occasion, &c, &c.

Mr. Wolff did not condescend to notice any objections which might very properly be urged against his literal interpretation of the passages above mentioned, or against the inconsistency of his notions with other parts of Scripture. I see not how any man in his sober senses can believe that this earth, if it is to retain its present size, is to be the future residence of all the inhabitants (bodily) who have ever dwelt upon it. A simple calculation would show that, at the present time, it would not furnish a sufficient number of square feet to afford adequate space for those who have already lived on it to stand upon its surface, to say nothing of its furnishing food; for I take it for granted, that veritable, material bodies must be sustained by suitable nourishment.

Again, the thought occurred to me, if Mr. Wolff's notion is correct about the original mild dispositions of the brute creation, why were some animals made carnivorous, with an organization of claws, teeth, and appropriate digestive apparatus, if they were not intended originally to devour one another. Besides, if some passages are to be understood literally, why not others—such, for instance, as speak of the "high places being brought low, and the rongh places made smooth, and the crooked straight," &c. I have no doubt, however, that Mr. Wolff is very sincere in his opinions, and that his missionary labors have proved highly useful; yet were he to restrain his poetical imagination, which, like the poet's, seems to be "in a fine phrenzy rolling," he might accomplish still more good than he now does, and establish his character as a sound, sober-minded, and sedate Christian missionary.

An Observer.

In expressing our dissent from these novelties, we disclaim the imputation of any unfriendly feeling to Mr. Joseph Wolff, of whom in truth we know nothing but by public fame, which has for many years past trumpeted his praises with somewhat of a bewildering sound. It is this sense of doubt and bewilderment that we have long felt as to Mr. Wolff's real character, which dictated our opening remarks, and which now leads us to ask satisfaction in one particular, which we have before solicited in vain. Some two years since we published original portions of Mr. Wolff's journal, which were furnished to us by a clergyman of our Church then travelling in Europe. These extracts contained some curious information, and for that reason we published them: and for the same reason we might transfer to our columns some extracts from Mr. Wolff's recent lectures which we find in the New York Evangelist, and which so far as they treat of *matters of fact and observation* are curious and instructive. The publication, however, of this said journal called forth the following queries of a correspondent which yet remain unanswered. Did Mr. Wolff really write the letter below attributed to him? If so, does he still retain a belief in its marvellous disclosures, or are they too among the vagaries which he has happily renounced?

From the Churchman of January 24, 1835.

THE MISSIONARY WOLFF.

Mr. Editor,—A letter, published in the Calcutta Journal, and reprinted in the New-York Observer of January 10th, signed by "Joseph Wolff the Missionary," is a tissue of such blasphemy and nonsense, that I feel anxious to know whether this extraordinary man is to be ranked at last among the disciples of wild enthusiasm. In the letter alluded to, he professes to have held *audible communications with the devil*, to have repeatedly *silenced the devil by the invocation of the name of* Jesus, to have been *admitted into* Christ's *immediate presence*, to have been *translated to the New-Jerusalem and seen* "Jesus Christ *surrounded by Abraham, Isaac, and Jacob, and the Apostles, walking about in the street*," *St. Paul with a crown on his head*, &c. &c. &c.

Now, Mr. Editor, what are we to infer from all this? Is this singular being a *madman?*—And if so, what have *we* to do with his Journal, which you have been publishing? And what value are our theological students to set on the *valuable* manuscript of said journal, recently presented to our General Seminary?

As more than one of your readers desire information on the subject, I hope you will give it at least a passing notice.

Vigil.

German Episcopal Church of St. Timothy.—It is now about a year since the Church of St. Timothy was first organized in this city; commencing with a small congregation under the pastoral care of Rev. Mr. Mills, who worshipped in a room hired for that purpose. Since this period it has been gradually increasing in the number both of adults and children who attend. The room which has hitherto been used is crowded to excess, and the Sunday school is in a most prosperous and efficient state.

This congregation is interesting, as the first Episcopal church which has been organized for the German population of this city; and it is, we believe, the only one in this country. The Prayer-book has been translated and published in a pamphlet form, so far as to include the morning and evening services. We thus have our beautiful liturgy constantly read in a foreign tongue, and our prayers daily used by those to whom, a short time since, they were as a closed book.

The German population of this city is estimated at 14,000 souls, and that constantly on the increase, without an efficient organization for their religious instruction. May we not hope, that some may by this means, under the blessing of God, be led to a knowledge of their Saviour, and be included in our communion?

As the room hitherto in use is found to be too small, it is proposed to erect a new church in Sixth street. The basement walls are already built, and so soon as Bishop Onderdonk returns, the corner-stone will be laid. It is hoped that the basement-room will be sufficiently finished to admit of occupation before the cold weather sets in. Such is the zeal, we are glad to say, of some of the members, that they are working on it with their own hands; giving their time and labor to aid in the erection, as far as lies in their power. But the funds for both the building and the support of the minister must, in a great measure, still depend on the piety and liberality of the public.

However willing they may be, few of the congregation have the means of assisting effectually. About $1000 have been raised, and it is estimated that $6000 more will be required for the completion of the church. A subscription book is now going round, and it is hoped that this amount will soon be contributed; or, at least, that sufficient will be given to prevent the work from being stopped for want of funds. It now depends on the members of our Church in this city to determine whether this work shall go on or not. Originally undertaken in faith, it has so far prospered as to give us the brightest hopes for the future, provided that there be a settled minister, and a well-organized church.—Its usefulness, as far as it has hitherto extended, has been great, and many children have been led into its Sunday school, who would otherwise have remained in ignorance of religion and their duty to God.

Such an opening for the introduction of our Church, it would be culpable to neglect. We have stated the number of the German population to be 14,000: an intelligent writer, however, estimates it at 30,000, which is probably nearer the truth. Among this number more than one Episcopal clergyman might be usefully employed; and it is known, that besides the clergyman above referred to, whose ministrations are so acceptable to the poor, there is one other at least, now laboring at a distance, who is singularly qualified for such a station. The establishment of a German Episcopal church in this city would have a favorable influence on the same class of population in Pennsylvania. At present a part only of our Prayer-book is used; when the whole is introduced, ours, we believe, will be the only country in the world, with the exception of the kingdom of Hanover, where the Episcopal service is used in the German language. We have known instances in which the portion of the service already prepared has awakened the liveliest sentiments of joy and gratitude in those to whom it has been given.—On the whole, we are inclined to regard the present as a very promising opportunity for the extension of our religious services, and we sincerely hope that those into whose minds God has put this good desire, may be enabled by a continuance of his grace to bring the same to good effect.

Clerical Changes.—The Rev. John Grigg has been elected unanimously to the rectorship of St. James' Church, Arlington, Vermont, and has accepted the same.

The Rev. Eli Wheeler and the Rev. Barton H. Hickox, late Presbyters of this Diocese, having removed, with letters of dismission, the first to the Diocese of Connecticut, and the second to that of Ohio, and been respectively received, have changed accordingly their canonical residence; as also has the Rev. Lloyd Windsor, who has removed *into* this Diocese with a letter of dismission from the Missionary Bishop, and been here received.

Consecration.—The Bishop, on his visit to Tarrytown, Westchester county, is expected to consecrate the new building erected by the congregation of Christ Church, on Saturday, the 30th instant. The friends of the Church in New York who are desirous of being present at this interesting ceremony, can leave the city in the steamboat Telegraph, at 3 o'clock on Friday afternoon, or at 7 o'clock on the morning of consecration by the steamboat Union, and arrive in time to unite in the ceremony. The steamboats leave the village in time to accommodate those who wish to return to the city the same day.

Theological Seminary at Gambier.—The semi-annual examination of the students connected with this institution, took place on Tuesday, the 5th inst.—We shall give a further account in our next. Among the degrees conferred we observe that the degree of Bachelor of Divinity was conferred on Alfred Blake, Thomas B. Fairchild, and John Lellwood. This is the first instance, we believe, of the degree of B. D., being conferred in our country.

Another Church Robbed.—St. George's Church, Hallet's Cove, Queens county, Long Island, was entered on the night of Wednesday, the 13th of September, and robbed of the carpets upon the aisles and chancel, and one of the clerical robes in the vestry-room. The gown only was taken, the scarf belonging to it being trampled in the dust on the floor.

Theological Seminary.—The Seminary will re-open on Monday, October 2. The students and candidates for admission are expected to assemble in the chapel at 12 o'clock. The examinations for admission take place on or after the first day of the session, as the candidates severally present themselves.

Asylum for the Aged.—The corner-stone of the asylum for respectable aged indigent females will be laid this day, (Saturday, 23d instant,) at 12 o'clock, in Twentieth street, east of the Third Avenue.

The contributors to the building, and all friends to this truly laudable charity, are invited to attend.

Episcopal Visitation.—The Bishop's appointments subsequently to the Convention have been changed, as will appear by the routine as this day published.

To Correspondents.—If "One Deeply Interested" will apply to the proper authority, he will doubtless obtain an answer to the questions which he proposes.

CIRCULAR.

To the Ministers and Vestries of the Protestant Episcopal Church in the United States.

The Board of Trustees of our General Theological Seminary have enjoined upon me the duty of calling your attention to the following resolution in their minutes, and requesting from you a prompt answer to the question which it proposes.

"Resolved, That an appeal be made to the ministers and vestries of the churches, to have annual collections or contributions for the current expenses of the Seminary for the next five years; and that with a view to this, the Secretary of the Board shall address a circular to each clergyman, urging such request, stating the grounds thereof, and soliciting an immediate answer to the question, Whether such a collection or contribution will be made? And that he also annually, in the month of September, send a similar application to the said ministers and vestries."

The measure which now asks of you the co-operation necessary to give it efficiency and success, was the subject of anxious deliberation with the Board at their stated meeting in June last.—It was adopted unanimously, upon the suggestion of a committee composed of Trustees from each of the Dioceses represented at that meeting, viz., Rhode Island, Massachusetts, Connecticut, New York, New Jersey, Pennsylvania, and Delaware. A copy of these proceedings has been sent to every clergyman of the Church within the States, and the columns of several of our religious periodicals have also aided in disseminating a full view of the condition of the Seminary, and the grounds on which the Trustees rest their present recommendation. But a brief appeal, therefore, will be expected in a case where the conviction of duty, it is humbly hoped, must before this time have been awakened. The Seminary is in fact entirely without funds equivalent to its ordinary expenditures. Its available resources will yield $2000. The expenses of the year, will amount to $6306. And thus a deficiency of income must be provided for of $4306. Under the circumstances of the times, the Board can see no other refuge for the institution, than in an appeal to the church, and as the readiest and easiest mode of responding to it, they have preferred the one to which their resolution adverts. A collection from each of our congregations, for the time specified, there can be no question would be amply sufficient to rescue the Seminary from embarrassment, and to raise it above solicitude for necessary revenue. To this unity of feeling and effort, there is within our borders no institution which has upon Churchmen a better claim. The great work of education for the Christian ministry to which it is dedicated, commends itself at once to every Christian heart. The extent to which it has already prosecuted this work, is a subject of delightful recollection, and must furnish a constant source of gratitude to God for the possession of this noble seat of theological learning. Within its walls more than *one-sixth* of the present clergy of our Church in this country have received the instruction which was to fit them for their sacred calling. At the late Commencement twenty-five individuals received its honorary testimonials, and have since been admitted to holy orders.—There are now connected with the Seminary 60 students, and from 25 to 35 additional ones are expected at the opening of the next session. These animating facts furnish no slender argument to show that the interests of the Seminary and the Church are one and inseparable. They justify her claim to a high place in our affections and support. They rise up at this time, and enforce upon the dullest ear, if such there be, the call which the Board is constrained to make in her behalf. Let it be responded to *cheerfully, generally, and according to the ability which* God *giveth*, and the Seminary, as her past annals warrant us to believe, will repay the gift with no stinted returns. The extent of such benefits as this institution may be made by its friends the instrument of conferring upon our Church, our country, and the world, far exceeds human calculation. They will spread through innumerable channels. They will reach through successive generations. Their operation on the highest and worthiest of human aims, *the glory of* God, *and the good of souls*, must perpetually increase, and will be felt and hailed by our children, and our children's children, after we shall have finished our career, and closed our stewardship for ever. By order of the Board.

Henry Anthon, *Secretary.*

New York, September, 18, 1837.

P. S. Answers to the circular to be addressed to the Secretary, 15 Stuyvesant-street, N. York.

Collections and contributions will be received by the Treasurer, Edward R. Jones, Esq., 60 Broadway, New York.

The above circular will be forwarded by mail, in a letter form, but with the view of providing against any failures in this channel, the Editors of the Church periodicals are respectfully requested to insert it in their columns.

INTELLIGENCE.

Episcopal Acts by the Bishop of this Diocese.—Chenango county.—Wednesday, September 6, in the morning confirmed 2 in Grace Church, Mount Upton.

Otsego county.—In the evening of the same day, confirmed 17 in Christ Church, Gilbertsville.

Delaware county.—Friday, September 8, confirmed 17 in St. John's Church, Delhi.

City of Albany.—Sixteenth Sunday after Trinity, September 10, confirmed 27 in St. Paul's Church.

Rensselaer county.—Tuesday, September 12, confirmed 2 in the temporary chapel of the parish of St. Mark's Church, Hoosick Falls.

City of Hudson.—Wednesday, September 13, confirmed 21 in Christ Church.

Greene county.—Thursday, September 14, confirmed 7 in Trinity Church, Athens.

Friday, September 15, confirmed 23 in St. Luke's Church, Catskill, and subsequently, at their residence, two sick members of the parish.

Ulster county.—Seventeenth Sunday after Trinity, September 17, in the morning, confirmed 10 in Trinity Church, Ulster.

In the evening, confirmed 6 in St. John's Church, Kingston.

Dutchess county.—Tuesday, September 19, confirmed 8 in St. James' Church, Hyde Park.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Sixteenth Sunday after Trinity, September 10, St Paul's Church, *Albany*. 11, St. Paul's Church, *Troy* Wednesday, 13, *Hudson*. 14, Athens, *Greene county* 15, Catskill. 16, Redhook, *Dutchess county*.

Seventeenth Sunday after Trinity, September 17, A. M., Ulster, *Ulster county*; P. M., Kingston. Tuesday, 19, Hyde Park, *Dutchess county*. 20, Wappinger's Creek. Festival of St. Matthew the Apostle, Thursday, September 21, Newburgh, *Orange county*. Saturday, 23, Goshen.

Eighteenth Sunday after Trinity, September 24, Walden. Tuesday, 26, Philipstown, *Putnam county*. 27, Peekskill, *Westchester county*. 28, Haverstraw, *Rockland county*. Festival of St. Michael and All Angels, Friday, September 29, Sing Sing, *Westchester county*. 30, Tarrytown.

Nineteenth Sunday after Trinity, October 1, Greenburgh.

Twentieth Sunday after Trinity, October 8, St. Ann's Church, *New York*.

Twenty-first Sunday after Trinity, October 15, Johnstown, *Montgomery county*, consecration, A. M., confirmation P. M. Tuesday, 17, Little Falls, *Herkimer county*, ordination A. M., confirmation P. M. Thursday, 19, *City of Utica*, ordination, A. M., confirmation, P. M. Friday, 20, New Hartford, *Oneida county*, ordination, A. M., confirmation, P. M

Twenty-second Sunday after Trinity, October 22, Louisville, *Otsego county*. 23, Gilbertsville, ordination A. M., confirmation P. M.

OBITUARY.

Died, at Mamaroneck, the 7th of September instant, Mary Ann, wife of Benjamin M. Brown, Esq., in the 39th year of her age.

The following is an extract from a sermon delivered on the Sunday following the decease of Mrs. Brown, in the parish church of her late residence, Mamaroneck:—

Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light.—Colos. i. 12.

* * * * * * *

I need not tell you that I have been led to the choice and consideration of this subject, by a severe and afflictive dispensation of Providence, in taking from our number one who, by her holy conversation and godliness, has long given evidence to the world, and especially to those who knew her most intimately, that she had so improved her day of probation, as to become in an eminent degree "meet for the inheritance of the saints in light." When "the righteous perisheth," it is profitable for us "to lay it to heart," and were it not commanded "to hold the just in remembrance," yet, surely, we could not refuse our tribute of esteem to one who bore her faculties so meekly as never to create an enemy, and whose piety was so rational and sincere, as to commend itself to our approval and imitation. Our departed friend, by her charity and benevolence, won the gratitude of the unfortunate and poor, at the same time that her affability and gentleness secured their affection. Not less conspicuous was she for the depth and constancy of her devotion, the excellence of her faith, and the submission of her will to that of her heavenly Father. Enjoying at no time, for many years, an ordinary measure of health, she was never known to murmur or repine, and taught by pain and sickness the vanity of life, she built her hopes on a surer foundation than the felicities of this earthly state. Unseduced by any of the pleasures which an ample fortune placed within her reach, she only sought to fulfil acceptably the duties of a faithful Christian, an affectionate wife, a devoted mother, and a dutiful daughter.* Shut up in the circle of her domestic duties, she reared up her children in faith and piety. Her heart was divided only between her Saviour and her family, and instead of sitting down in the assembly of vanity, or making to herself a law of the idle customs of the world, she drew her maxims from the law of God, and showed by example how Christian faith wrought in the Christian's works. This was the manner of her life. These are qualities and graces which commend themselves to your regard. We fasten our eyes with more heartfelt approbation and respect upon the moral greatness displayed in walking as Christ walked, than upon all the pomp of majesty, or the deeds of ambition; and more touching to the sense, and more grateful to high heaven, is the soft melancholy with which we look after our departed friend, than all the plaudits which await upon unconsecrated wealth or power.

* * * * * * *

In New York, on Monday, the 18th instant, Caroline, daughter of the Rev. William A. Curtis, rector of St. Thomas' church, Mamaroneck, aged 6 months.

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* Her aged mother still survives the loss of all her family.

NOTICES.

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY OF THE PROT. EPIS. CHURCH IN THE CITY OF NEW YORK.

A special meeting of the Board of Managers of this Society will be held in the basement of Christ church, on Monday evening, 25th inst., at half past 7 o'clock.

A general attendance is particularly desirable.

By order of the Board.

Charles W. Carmer, Rec. Secretary.

New York, September 23, 1837.

The Annual Convention of the Protestant Episcopal Church in the diocese of New York, will be held at Trinity church, in the city of New York, on Thursday, the 5th day of October, 1837. The Convention will be opened with divine service and a sermon, at the usual hour of morning prayer.

By order of the Bishop.

Francis L. Hawks, Sec'y of the Convention.

In obedience to the canon, the Secretary calls the attention of the churches to the fourth section of Canon II., which is as follows:—

The appointment of a lay deputy to the Convention of this diocese shall be certified in writing by the rector of the parish of which he is a representative, or by one of the wardens, or by the clerk of the vestry of such church; and no other certificate of the appointment of any lay deputy or deputies to the Convention of this diocese shall be allowed or received; and no lay delegate shall be entitled to a seat in the Convention unless he be entitled to vote for wardens and vestrymen of the church which he is appointed to represent.

The annual meeting of the Corporation for the relief of widows and children of deceased clergymen of the Protestant Episcopal Church for the state of New York, will be held in Trinity church, in the city of New York, on the 6th day of October, at 7 o'clock, P. M.

Samuel Seabury, Secretary.

The (Utica) Gospel Messenger is requested to copy the above notice.

ACKNOWLEDGMENTS.

FOREIGN MISSIONS.

The acting Treasurer has further to acknowledge—Received by the hands of James Swords, Esq., from Mr. William Clarkson, $30, and from Mrs. Clarkson $25, of Charleston, S. C., $55. From the Rev. P. A. Proal, rector, Christian offerings of Trinity church, Utica, $50. By the hands of the Rev. Dr. Eastburn, from Mrs. Banyer and Miss Jay, for Mrs. Hill's school, at Athens, $100.—Total receipts $205.

Charles J. Aldis, Acting Treasurer,

September 19, 1837. Bank of America.

EIGHTH AVENUE SUNDAY SCHOOL.

The subscriber, as Treasurer, gratefully acknowledges the receipt of the following donations towards the erection of a suitable building for a place of public worship, viz.

A lady $5; Rev. E. B. Kellogg 1; a lady 2; a lady 1; H. Ogden 2; E. L. Walton 1; cash 2.

R. Spencer, Treas. of Build. Com.

Donations may be left at the Protestant Episcopal Press, 28 Ann street; Messrs. Swords, Stanford & Co., 152 Broadway, or with any of the following persons, members of the Building Committee: John Smith, Thirtieth street, between Seventh and Eighth Avenues; J. A. Spencer, 100 Twentieth street; Alonzo R. Cushman, 188 Pearl street, or Ninth Avenue.

The building has been commenced: shall it be finished?

PRESS DEPOSITORY.

NO. 28 ANN STREET.

Letters have been received at the N. Y. Protestant Episcopal Press, during the week ending Sept. 20, from the following persons, viz:

Thomas Thomson—Richard Maynord—Geo W Donhue—Orlando Hutton—John W Jones, with remittance—A Empie—Messrs Robinson, Liverpool.

Received by the Gen. Prot. Episc. S. S. Union.

Jacob Nollner, with remittance—James Padfield—Thomas Latimer—Rev S Marks, with remittance—Postmaster, Le Roy—Charles Stimpson, jun—Rev Thomas Morris—Bell & Entwistle.

PACKAGES FORWARDED

BY THE PROTESTANT EPISCOPAL PRESS AND EPISCOPAL SUNDAY SCHOOL UNION,

From September 13, to September 20, 1837, inclusive.

John Norman, 1 box, care of H V Raymond, Mobile, brig Victress. S Marks, 1 package, Ann Arbor, care of Mr Welsh, Pearl street House. Dr Mead, 1 package, Norwalk, Ct, left Dr Meads, 3 Oliver street. Armstrong & Berry, 1 package, Baltimore, Md, schr Carolinian. Thomas Latimer, 1 package, Philadelphia, sent Union Transportation Line, for Philadelphia. Rev W D Cairns, 1 box, Columbus, care of Hamilton, Hurd & Co, Columbus, Ga, ship Louis Cass. Richard Maynard, 1 box, Mobile, ship St John. Charles Stimpson, 1 package, Boston, Mass, left C S Francis' store. Geo W Donohue, 1 package, Philadelphia, Union Transportation Line, for Philadelphia. Thomas Morris, 1 package, Ellicottsville, called for by Mr Colman. Rev Dr Alley, 1 package, St Andrews, N B, care of Ami C Lombard, Boston, steamboat Rhode Island. A S Wilkinson, 1 package, Cohoes Falls, left at Lovejoy's Hotel.

PEW TO LET.

Pew No. 85 in St. Paul's Chapel: new cushion and green desk cloth; in centre aisle, and eligibly situated. For further particulars enquire of Louis Sherman, Agent of S. S. Union, 28 Ann street. s23

CUDWORTH'S INTELLECTUAL SYSTEM OF THE UNIVERSE, &c. &c.

The first volume, royal 8vo, just published and for sale, at the New York Protestant Episcopal Press, 28 Ann street. s23tf

TYNDALE.

The New Testament of our Lord and Saviour Jesus Christ; by Wm. Tyndale, the martyr. The original edition, 1526, being the first vernacular translation from the Greek; with a Memoir of his Life and Writings, by J. P. Dabney. American edition, just published, and for sale at the New York Protestant Episcopal Press, 28 Ann street. s23 f

BOARDING AND DAY SCHOOL IN BROOKLYN LONG ISLAND.

For the instruction of young gentlemen in all the branches of a thorough education, at the Lyceum in Washington street, near Concord. The subscriber having been engaged between 19 and 20 years in the instruction of youth in New Jersey, and in the city of New York, begs leave respectfully to inform his friends, those also of his father the late Rev. Benjamin Mortimer, of the Moravian Church, New York, and the public generally, that he proposes to open, on Monday, 4th September, a select and permanent school, of the higher order, at the above-mentioned place. He will take a limited number of pupils as boarders in his family, where every attention will be paid to their manners and morals.

References.—Most of the Rev. clergy, of all denominations, Faculties of Colleges, and Principals of Schools in New York and Brooklyn, and all in New Brunswick, New Jersey. Also Wm. Forrest, (firm of Forrest & Mulligan) James Buchanan, Esq., Her Britannic Majesty's Consul for New York, Abraham Mills, Esq.; Robert Adrain, LL. D., formerly Professor of Mathematics of Columbia, and subsequently of Rutgers' Colleges; Joseph Hoxie, Esq; John Johnston, Esq., of the firm of Boorman, Johnston & Co.; Thomas C. Doremus, Esq., and John M. Nixon, Esq. of the firm of Doremus, Suydams & Nixon; Wm. & Geo. Adee, Esqrs.; of the firm of Adee, Thompson & Co.; and John W. Francis, of New York. Zachariah Lewis, Esq., Theodore Eames, Esq., Frederick T. Peet, Esq., Col. Alden Spooner, General Johnson, John A. Lott, Esq., of Brooklyn.

For further particulars, the subscriber respectfully refers to Messrs. Doremus, Suydams & Nixon, or to Abraham Mills, Esq., 114 Sullivan street, New York; to the Lyceum, or to Pearl street, 1st house from Willoughby street, Brooklyn, to BENJAMIN MORTIMER.

s16 6w

VALUABLE THEOLOGICAL WORKS.

Patrick, Lowth, Whitby, and Lowman, on the Bible. A critical commentary and paraphrase on the Old and New Testaments and Apocrypha, by Patrick, Lowth Arnald, Whitby, and Lowman, a new edition, in 6 vols royal 4to. London.

Also, a complete assortment of the writings of *Rev John A. Clarke*, each work may be had by itself—or complete sets can be furnished.

Bishop Hopkins on the Ancient and Modern Church of Rome. The Church of Rome in her primitive purity, compared with the Church of Rome at the present day; being a candid examination of her claims to Universal Dominion; addressed in the spirit of Christian kindness to the Roman Hierarchy; by John Henry Hopkins, D. D., Bishop of Vermont.

This work is just issued, and will be found most valuable to the student in enabling him to trace the gradual progress of corruption in the "Universal Roman Church."

The press (28 Ann street) have always on hand a full assortment of the standard works of the Church, which are furnished to clergymen and students on the most liberal terms. All important publications relative to the Church received as soon as issued.

August 12.

NEW HAVEN BOARDING SCHOOL FOR YOUNG LADIES,

Miss GILBERT and Miss EDWARDS will have a few vacancies in their school the next term, which, after the summer vacation in September, commences October 1st, and continues to April 14th.

The usual accomplishments are superadded to the English branches, and those who study chemistry and natural philosophy have an opportunity of attending college lectures. Those whose parents are Episcopalians, may attend the lectures and Bible class instruction of the rector and assistant minister of Trinity parish: if of other denominations, they can have seats provided at the other churches.

Their dwelling-house, in an agreeable part of the town having been considerably enlarged within the last year, affords very convenient accommodations.

Reference is made to the Rev. Dr. Croswell, the Rev. Mr. Bennett, to Professor Silliman, and to parents whose daughters are or have been with them.

Their printed terms will be forwarded on application.

New Haven, July 6, 1837. jy15

THE CHURCHMAN'S ALMANAC FOR 1838,

The second edition of the above is this day published. It contains within the compass of 36 closely printed pages, besides the usual calendar and celestial phenomena, various items of useful information, and condensed views and statistics of the present state of the Church and her institutions, together with *an alphabetical list of all the clergy of the Protestant Episcopal Church in the United States.*

It is furnished with much additional intelligence, peculiarly interesting to Churchmen.

Price, six and a quarter cents the single copy: considerable reduction by the quantity.

Orders are respectfully solicited, especially from the clergy, Sunday schools, and parishes. The Almanac has in some instances, exerted a most happy influence in behalf of the Church, and may be very usefully circulated as a tract. Address

Louis Sherman, Agent,

Sept. 9. 28 Ann street, N. Y.

EPISCOPAL SEMINARY FOR YOUNG LADIES BURLINGTON, VERMONT.

This school is of a strictly family character. The pupils are placed under the regulations and enjoy the privileges of a well-ordered family. The situation is healthy and pleasant; and the school is limited to twenty-five pupils. At present there are a few vacancies. For board, washing, and instruction in all the branches of an English education, the terms are 175 dollars a year; and the whole charge, including Drawing, French, Spanish, Italian, Music, stationery, and the use of books, apparatus, &c., will be 300 dollars a year.

A lady is wanted to teach music in this school, and one who can speak French will be preferred. A liberal compensation will be given, and the best testimonials will be required. References and communications may be made to the Rev. J. F. Schroeder, D. D., to J. W. Mitchell, Esq., 63½ Cedar street, or to the Rev. S. A. Crane, Principal, Burlington, Vt. s1 4w

PROTESTANT EPISCOPAL TRACT SOCIETY.

FOR SALE AT THE DEPOSITORY.

The tracts neatly half-bound in calf, in distinctive volumes, narrative, practical and devotional, Church principles, doctrinal and controversial, including Episcopacy Tested by Scripture, with all the Presbyterian reviews and answers thereto. The whole variety of tracts in pamphlet form.

The extensive and increasing demand for its valuable tracts throughout the United States, requires the liberal contributions of the clerical and lay friends to the institution, to enable their distribution coextensive with the wants, to meet the existing engagements of the society and the publishing several tracts of religious interest, that have been adopted by the Board of Managers.

Donations, and subscriptions, and contributions from auxiliaries, will be gratefully accepted by

Thomas Browning, Treasurer, 77 Maiden lane, or

Thomas C. Butler, Agent, 28 Ann st., up stairs.

August 6.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

DEPOSITORY NO. 28 ANN STREET,

Two doors below Nassau street,

Under the superintendence of

John W. Mitchell, Ch'n.,
Charles J. Aldis,
W. R. Wadsworth,
John E. Earle,
P. E. F. McDonald,
David Gardiner,
Theron Wilber,
Wm. H. Vermilye,

Committee of Publications and Sales.

All communications relating to the business of the Union to be directed distinctly to Louis Sherman, Business Agent No. 28 Ann street.

Contributions to the funds of the Union to be directed to John W. Mitchell, Treasurer, No. 28 Ann street.

The following books are always to be had at the depository:

INSTRUCTION AND LIBRARY BOOKS.

REQUISITES.

Sunday School Register—Minute Book—General Class Book—Teacher's Roll Book—Smaller Class Book, std. covers—Improved Class Book, do.—Alphabet and Reading Cards—Lord's Prayer, on cards—The Creed—Ten Commandments, First Table, on cards—Second Table do.—Paraphrases on the Collects.

INSTRUCTION BOOKS.

System of Instruction—Protestant Episcopal Sunday School Book, No. 1—Do. No. 2—Do. No. 3—Questions on do. from No. 1 to 4—First Truths—Catechism No. 1—Do. No. 2—Do. No. 3—Lloyd's do.—Manual of Short Prayers—Catechism No. 4, (by Cuming)—Church Catechism—Church Primer—Sunday School Office of Devotion—Sunday School Psalms and Hymns—Companion to the Book of Common Prayer—Questions on the Collects—Harmony of the Creeds—Scripture Instruction—Duty to God—Collects from the Prayer Book—Epistles and Gospels from the same—Bible Companion, 2 vols., Catechism on the Collects, half bound—Questions on the Gospel of St. Matthew—Questions on the Epistles and Gospels, part 1—Do. part 2- Questions on the Book of Common Prayer.

THE PROTESTANT EPISCOPAL SUNDAY SCHOOL LIBRARY.

Published by the Union, bound in uniform style, and consisting of the 18*mo.* works, making 56 volumes, numbered consecutively, *at* 20 *cents per volume, or* $11 20 *per set.* Also,

THE JUVENILE LIBRARY,

Consisting of the 32mo. works published by the Union, making 5 volumes, at one dollar per set. As well as a large assortment of approved works, selected expressly for Sunday-school reading; and a full supply of stationery for clergymen, students, and Sunday-schools.

March 25, 1837.—tr

CATALOGUE OF BIBLES, PRAYER-BOOKS, &c.,

Published and for sale by the

N. Y. PROTESTANT EPISCOPAL PRESS, NO. 28 ANN STREET.

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POETRY.

From the New York American.

THE GREENWOOD SHRIFT.

The following most beautiful lines are from the August number of Blackwood.

Outstretch'd beneath the leafy shade
Of Windsor Forest's deepest glade,
A dying woman lay:
Three little children round her stood,
And there went up from the greenwood
A woful wail that day.

"O Mother!" was the mingled cry,
"O Mother, mother! do not die,
And leave us all alone."
"My blessed babes," she tried to say,
But the faint accents died away
In a low sobbing moan.

And then life struggled hard with death,
And fast and strong she drew her breath,
And up she raised her head;
And peering through the deep wood maze
With a long, sharp, unearthly gaze,
"Will he not come?" she said.

Just then, the parting boughs between,
A little maid's light form was seen,
All breathless with her speed;
And following close, a man came on,
(A portly man to look upon,)
Who led a panting steed.

"Mother," the little maiden cried,
Or e'er she reached the woman's side,
And kiss'd her clay cold cheek—
"I have not idled in the town,
But long went wand'ring up and down,
The minister to seek.

"They told me here—they told me there—
I think they mock'd me ev'ry where:
And when I found his home,
And begg'd him on my bended knee
To bring his book, and come with me,—
Mother, he would not come.

"I told him how you dying lay,
And could not go in peace away
Without the minister;
I begg'd him, for dear CHRIST his sake,
But, oh! my heart was fit to break—
Mother! he would not stir.

"So, though my tears were blinding me,
I ran back, fast as fast could be,
To come again to you;
And here—close by—this squire I met,
Who asked (so mild!) what made me fret;
And when I told him true,

"'I will go with you, child,' he said,
'GOD sends me to this dying bed,'—
Mother, he's here, hard by."
While thus the little maiden spoke,
The man, his back against an oak,
Look'd on with glist'ning eye.

The bridle on his neck flung free,
With quiv'ring flank and trembling knee,
Press'd close his bonny bay;
A statelier man, a statelier steed,
Never on greensward paced, I rede,
Than those stood there that day.

So, while the little maiden spoke,
The man, his back against an oak,
Look'd on with glist'ning eye
And folded arms; and in his look,
Something that, like a sermon book,
Preach'd, "All is vanity."

But when the dying woman's face
Turn'd toward him with a wishful gaze,
He stepp'd to where she lay;
And kneeling down, bent over her,
Saying, "I am a minister—
My sister! let us pray."

And well, withouten book or stole,
(GOD's words were printed on his soul)
Into the dying ear
He breathed, as 't were an angel's strain,
The things that unto life pertain,
And death's dark shadows clear.

He spoke of sinners' lost estate,
In CHRIST renewed—regenerate—
Of GOD's most bless'd decree,
That not a single soul should die
Who turns repentant with the cry,
"Be merciful to me!"

He spoke of trouble, pain, and toil,
Endured but for a little while
In patience, faith, and love,
Sure, in GOD's own good time, to be
Exchanged for an eternity
Of happiness above.

Then—as the spirit ebb'd away—
He raised his hands and eyes, to pray
That peaceful it might pass;
And then—the orphans' sobs alone
Were heard, as they knelt every one
Close round on the green grass.

Such was the sight their wond'ring eyes
Beheld in heart-struck mute surprise,
Who rein'd their coursers back,
Just as they found the long astray,
Who in the heat of chase that day
Had wander'd from their track.

But each man rein'd his pawing steed,
And 'lighted down, as if agreed,
In silence at his side:
And there, uncover'd all, they stood—
It was a wholesome sight and good—
That day for mortal pride.

For the noblest of the land
Was that deep hush'd, bare-headed band:
And central in the ring,
By that dead pauper on the ground,
Her ragged orphans clinging round,
Knelt their anointed king.

The royal minister was George the Third. The anecdote is related on the authority of the Rev. George Crabbe, the well-known poet of humble life.

MISCELLANEOUS.

From the Church.

BISHOP VAN MILDERT.

So far from its being detrimental to the interests of religion in general, or the stability of our own Church, in particular, that her ministers should be composed of persons taken from very different grades in society, we conceive that this circumstance has been productive of the greatest advantage. It has endeared the Church more, we conceive, to persons of all classes.—She shuts her gates, in fact, against none; she opens her preferments to persons of every rank. The son of the peer, and the son of the peasant, may be found alike ministering at her altars; and if the former is sometimes laboring in the humble sphere of a village pastor, content with an income barely sufficient to meet the demands of a family, and the many calls connected with his profession, the extent of which is seldom taken into consideration by the opponents of the Church,—the latter may not unfrequently be found adorning the Episcopal bench, and by the profundity of his learning, the superiority of his acquirements, and the depth of his piety, casting a lustre on his profession.

We have indeed been delighted to behold, in more than one sequestered village of England, the zealous, devoted, self-denying pastor, of a noble stock, willingly relinquish worldly grandeur for the sake of his Redeemer. We have witnessed such men laboring in conjunction with others infinitely below them in rank, and parentage, and worldly connexion, but meeting on the equal footing of fellow-laborers in the vineyard of the LORD, equally anxious for the salvation of the flocks entrusted to their care, and forgetting all earthly distinctions in their devoted zeal to win many souls to CHRIST, and to obtain a more lasting emblem of greatness than the earthly coronet—the crown of eternal glory, which fadeth not away—the crown which the great Shepherd shall bestow at his appearing upon every subordinate shepherd who can render his account with joy.

A late biographical memoir contained a brief history of one of a noble family, justly raised to the Episcopal bench, though family interest may have been instrumental to his elevation. The distinguished prelate of whom we shall now give a sketch owed his elevation simply to his own acquirements as a theologian; and his translation to the See of Durham reflected honor alike upon himself, and the patron who was ever anxious to encourage merit.

Dr. William Van Mildert, who died on the 21st of February last, was born in London in the year 1765, of respectable parents; and after remaining some years at Merchant Tailors' School, was entered at Queen's College, Oxford. Having in due course taken his degree, been ordained in 1788, and served as curate for some years, and afterwards as incumbent of the living of Bradden in Northamptonshire, he was presented in the year 1796, to the rectory of St. Mary-le-Bow, Cheapside, London. He also, in process of time, obtained the vicarage of Farningham in Kent, from the late Archbishop of Canterbury, Sutton. In 1812, he was elected preacher of Lincoln's Inn; in 1813, he was appointed Regius Professor of Divinity in Oxford, on the elevation of Dr. Howley to the See of London; in March, 1819, on the translation of Dr. Herbert Marsh to Peterborough, he was appointed Dean of St. Paul's, on the resignation of Dr. Tomline: and in March, 1826, was translated to Durham, on the death of Dr. Shute Barrington.

The bishop was distinguished for his theological writings. His Boyle Lectures, preached in the years 1802–1805; his Bampton Lectures in 1814; his edition of the writings of Dr. Waterland; and his sermons preached at Lincoln's Inn, and published in two volumes; besides smaller works—show that his was no flimsy theology, but that he had entered deeply into its study.

Bishop Van Mildert may be regarded as one of the school of Waterland. Though not entertaining precisely the same views as Bishop Ryder, Bishop Van Mildert was the uncompromising champion of "the faith once delivered to the saints." He was a profound theological scholar, and he was ever ready to show the absurdity of skepticism,—to demonstrate the truth of holy Scripture. The Church of England is not the only branch of CHRIST's Church which is under deep obligations to his lordship; the Christian world at large has felt, and will continue to feel, the value of his writings; and not a few of our most eminent lawyers have acknowledged the powerful effect produced upon their minds by his sermons.

Bishop Van Mildert was a munificent benefactor to every institution which he could conscientiously patronize. And there is no greater mistake, than to suppose that he was of a bigoted or contracted spirit; the reverse was the case.—His benefits were not bestowed on those of his own communion alone, and although the Diocese of Durham will benefit greatly by his acts of unbounded generosity, and its university will tell in future generations of his zeal in its foundation, the Dissenter can record no small kindness shown to those of his own body. The bishop was an Episcopalian in principle, from sound and rational conviction; but he did not on that account despise the conscientious members of other communions, neither did he withhold his aid from promoting the spiritual interests of those who could not conform to the Church of England. In the northern part of the Diocese of Durham there are many congregations of Presbyterians, not at all mixed up with those who were members of the three denominations in London, of whom the great majority have become Socinians,—but connected with the Established Church of Scotland, or with the Secession Church, and holding the fundamental doctrines of the Gospel. We believe we are warranted in affirming, that both the ministers and people connected with these congregations received many marks of favor from his lordship; and that although, of course, he would have been delighted to have witnessed a perfect union in all respects with the Established Church, yet he regarded them with an eye of brotherly affection.

It is, perhaps, well for the prosperity of the Church of England, and for religion in the country at large, that those who are exalted to her high places should be men of different characters in non-essentials: it is well that there should be upon the Episcopal bench the deep theologian, the profound scholar, those whose life has been spent in academical pursuits, as well as the man whose early manhood has been passed in the field of pastoral labor. We only pray, that all those who are in authority over us in ecclesiastical matters may be men of sound scriptural views, of deep personal piety, and of an ardent zeal in the cause of the Redeemer. The Church of England is conceived by some to be now in a dangerous state; we confess that we have no fears for her safety. We acknowledge that her enemies are active, but we perceive that her friends are active also. Never, perhaps, was she more distinguished for zeal in her members, lay and clerical; for devotedness in her pastors, whether bishops, priests, or deacons. But our help cometh not from man. We desire to look for safety to the arm of that JEHOVAH, who is able to cast down all enemies under our feet. We rest on the conviction that GOD is in the midst of her; therefore she shall not be removed: GOD shall help her, and that right early—"The LORD of Hosts is with us, the GOD of Jacob is our refuge." If the billows of persecution rage around her, and the storm causes her to be afraid, let her not merit the rebuke, "Why art thou fearful, O thou of little faith?" Let her recollect, that there is One that sitteth above the water-flood, and that one, the omnipotent JEHOVAH, who remaineth a king for evermore, even through all generations.

From English Tracts recently published.

VILLAGE DIALOGUES—NO I.

NAMES AND CHARACTERS.

Old James Steady—his Grandson, Stephen Standfast—Mrs. Runabout—her Niece, Sally Heapteacher—and William Itchingear.

SCENE—*A Hay-field.*

Itchingear. Good morning t' ye, James—a nice morning for your mowing.

Old Steady. 'Tis, thank GOD! and a blessing to have strength to get about so early.

Itching. What time did you go to bed last night, James?

Old Steady. Oh, about nine. We generally get our bit of victuals at eight, and when we have all kneeled together, to praise GOD for his past mercies, and to ask for future ones, 'tis about time to go off.

Itching. What sort of *discourse* did you get yesterday?

Old Steady. A very sound and searching one—it has given me enough to do for some days to *get well into it.*

Itching. Well into it! but what d' ye mean? why I can take in a matter of *six discourses running*, and not be overdone.

Old Steady. That's more than I can—for I like to get to the *bottom* of the LORD's words, and to have them *turned into food* for my soul: but, if I were *always listening* to discourses, I should seem to be *eating* all day, and getting no *nourishment*.

Itching. Oh if you did but once hear one or two of *our* men, you would not find it tire—my soul goes along with them up and down the Bible, and never has enough.

Old Steady. I can't travel quite so fast—besides, I find *so much work of different sorts to be done in my soul*, and so much fruit to be gathered off one of the *trees of promise*, that it takes *a length* of sober and serious *time* to gather them.

Itching. That may be all very well now and then; but, if you would but once go with me, and Mrs Runabout, and Sally Heapteacher, to hear some of our people preach, and pray, you would find yourself get on a good deal faster, and a good deal pleasanter too, I am apt to think.

Old Steady. Why, they say, neighbor, "the more haste the less speed," sometimes: but, to be plain with you, I should be sorry to drive through the sabbath-day in that wild manner, when there is so much inward work to do in private; such as self-examination, confession of every remembered sin during the week, petition for pardon, for special grace against particular sins, and intercession for my dear family and friends, and such like.

Itching. Well, I can't say but this is all good; but you might do that another time, and you can "never hear too much of that which is good."

Old Steady. Why, as for that, though it sounds wonderfully well, a man, that hears in one day more than he can turn to a good account does hear too much in my opinion—not that the word is the less good because he can't profitably hear it all at one time; but man is a small vessel, and can't hold the sea—and the word, you know, according to David's practice, and all the good old Bible-characters, must be pondered, meditated on; and so the soul will be "transformed" by it; but not if 'tis poured through as swift as running water. And, as for doing what I spoke of "another time," when has a poor man so much leisure as on the sabbath-day? And what time is likely to be so good for the purpose as that which GOD has especially appointed for him and his people to come and commune together in?

Itching. James, I can't quite understand all your meaning, though you seem to me to go deep into things—but, just ask Mrs. Runabout if she will not tell you the same as I do.

Mrs. R. Oh yes, James. Now I'll tell you how I spend my sabbath. There's first six o'clock in the morning—I get my breakfast, and then off to prayer meeting; there we pray all round, and oh! if you could but hear us pray, some have got the gift so wonderfully, I'm sure you'd be delighted—'t is beautiful work! Then comes the time to go to hear, and we go and sit under Mr. Speakloud, or somebody else, whose-ever turn it is. Well, then we go to dinner, and after that there's another prayer meeting, and in the evening, chapel again; so that, with getting our bit of victuals, and praying, and hearing, the day slips away like I don't know what. Some of our people even find time to go to church between whiles, so that theirs is a wonderful sabbath for means of grace.

Old Steady. Whether they be means of grace, if rightly used, is another matter; but, if this be the way of using them, they are but means of blinding and ruining, to my mind. Why, I should as soon go and hear men discourse all day about mowing, and never go and turn my own hand to it, and get the grass down, as be always at this outward work that you speak of, for the main of it must needs be outward work.

Mrs. R. Oh no, that it is not, I can tell you: my soul gets on wonderfully; I seem lifted up out of myself; my feelings dart along like a flight of birds; I seem so full I don't know what to do with myself; and surely this is heavenly—this is the grace of GOD.

Old Steady. That can only be proved by the fruits. Feelings are not facts. If your soul be as full of grace every sabbath as you seem to persuade yourself it is, you must be a pattern of holiness to all the country round. Whether you are so or not is best known to yourself; but I should wrong many godly women of our acquaintance, who do not run on in these ways, if I did not bear witness that they "adorn the doctrine of GOD their Saviour in all things." But, did you hear what I said to Wm. Itchingear just now?

Mrs. R. No: I did n't mind it at the moment; but you ask Sally Heapteacher if she does n't find our way of going through the sabbath as beautiful as I do.

Sally. I should think I did too; and I only wish I had more of it; I should like to hear ten men a day, if I could; you can't give me too much of it.

Old Steady. Sally, you talk fast, but you are young, and unreflecting. Let me ask you if you are prepared in conscience to say, that your profiting is equal to your hearing? for, it seems to me, if you hear so much of the word of the great GOD, and don't get on in proportion, your account is all the heavier; particularly as you must neglect other spiritual duties to give so much time to this.

Sally. Why, to be sure, I can't say that I get on in the way that you count getting on, in proportion to what I hear: but there I feel myself so comfortable and heavenly-like, under good, stirring-up preaching, that it must be "good to be there;" and I am never so well in myself at any other time.

Old Steady. That is just what I expected: here lies the mischief. You do n't spend any time worth speaking of in close, private, communion with GOD; you have no long, painful, heart-searchings—no full confession of your numerous sins, and their aggravations—no meditation on the divine word—no solitary business with your soul. You would n't like that, Sally! It would be burdensome and dull to your feelings: you would like to be stirred up, as you say; to have your heart made to beat quick, and loud; and because that is a pleasant sensation, and often breaks out into tears, sometimes of sorrow, sometimes of joy, you count it religion, and say 't is the grace of GOD.

Sally. And can you think of denying that it is?

Old Steady. I mean to say that you may feel all this, and yet you and GOD be utter strangers to each other! Our hearts can run out into tears over a tale of misery, even though it is n't true; and, what is more, we may go to a round of Bible meetings, and missionary meetings, and like the stir and pleasantness of them, and yet not go to GOD all the day any the more for that; and, when night comes, and we have got to kneel, why, we shall find that soul communion with GOD is quite another thing: I know I have found it so.

Sally. I dont seem to know how to talk to you about this, James; but, I must say as I said before, I can't think I can be wrong in hearing ever so much of the word of GOD.

Old Steady. Sally, if you have got a real desire to come at the truth of this matter, I shall be very willing to teach you, according to my little knowledge. Your fault lies in using only one out of many means of grace—in attending chiefly to one, whilst you neglect others. Your way of going on is as though a man should have an ear ten times bigger than any other member of his body; but, CHRIST would say of hearing, "This ought ye to do, and not to leave the other undone." Depend upon it, Satan is very willing that you should hear as long as you like, if you do n't retire as often to strict examination, and to pour out your soul before GOD, and hold private converse with him, and get him to "search out your spirit," and apply his grace. The hearing of the word is to lead to this, or else it is heard in vain; and it is because this is the hardest, and the least pleasant, of spiritual exercises, (though it is by far the most important,) that you like hearing a rousing sermon and joining in singing much better. Don't you see what I mean now?

Sally. You seem to let in some light upon me, but I should like to hear you go on.

Old Steady. Why, then, you look at that there old cow of Farmer Tillground's, Sally, and see, when she has fed, she goes and lies down; and by and by the grass that she has been eating comes up again into her mouth, and she chews it over and over, "chewing the cud," as the saying is; and then, at last, it goes down into her stomach, and is turned into good nourishment. Now the word is like the grass that she eats till 't is turned into nourishment; and to get by yourself, and meditate upon it in prayer, is, like her, to chew the cud of the word, and get grace out of it; but without meditation there is no such effect as this; and how can you meditate worth speaking of upon any one part of the word, when, one hour after another, you are hearing a number of other parts, and those, perhaps, all about very different things from the first?

Sally. Why, to be sure, that seems just.

Old Steady. Well, and then there's the parable of the sower. The LORD JESUS says the word is the seed, and the heart is the ground. Now, the farmer prepares the ground for the seed, and then covers it in, and then sets to watch it, lest the birds should come and steal it; and much time and care are required after this before it "brings forth fruit to perfection." Just so should the ground of your heart be prepared by private prayer and self-examination, before hearing. This is the ploughing up, and the couching, and the harrowing; and then, when the seed of the word is sown, why, meditation covers it in, and persevering prayer brings out, and keeps out, the sun and the dew of GOD's grace upon it, and it comes up and bears; "first the blade, then the ear, and then the full corn in the ear." And you just consider the holy men that we read of, how they are put before us in solitary prayer: look at Isaac out in the fields at eventide meditating; look at Daniel in his bed-chamber three times a day; look at David praying at morning, and at noon, and in the evening, and oftimes at midnight too; look at Nehemiah putting up short prayers over his work; look at Peter on the house-top; look at the LORD JESUS out all night in prayer, not to say how often we read he went apart by himself to pray; and, lastly, hear holy Paul cry out about what he discovered, and what he did, in attending to the state of his soul in private. Now, these blessed persons loved the word of GOD just as much as you, Sally, to say the least of it; but see how much more account they made of private business with GOD on the concerns of their soul. And 't is here, to speak the truth, that you and your people so ruinously fail, to my mind. I never hear any of you speak of conversing with GOD in solitude. You seem to think that getting together, and praying and singing together, and hearing the word, preached by it matters not who, is the whole of religion, or most of it; whereas, I consider that to be only the scaffolding outside, which is needful to raise up the building within; and, surely, you are not to be always attending to the scaffolding?

Mrs. R. and Sally together. What, you don't mean to run down preaching, and praying, and singing together?

Old Steady. Don't be in a fluster about what I said, and I'll tell you. I thank GOD I know the value of preaching, and I go to it, as the child goes to the breast of the mother that bore it; or, as the poor horse goes at night to his master's trough and manger. But I am not to be always hearing any more than they are to be always feeding; neither do I consider every one who chooses to call himself a preacher as one sent by GOD to preach, or as qualified to teach the deepest, and the highest of all knowledge.—Moreover, as for praying together, and so forth, if it be conducted under the ministers of GOD, it may no doubt be profitable; but, I believe that women's praying in public is contrary to GOD's word, and that your sort of prayer meetings leads to much spiritual mischief.

Several voices at once. You don't mean to say that—you'll never make me believe that—we can't be wrong in using the means of grace together.

Old Steady. Ah! here is the old story again; but, the question is, whether these be means of grace, and, if they be, whether you rightly use them. You know very well, that the best means of grace, as well as other good things, may be abused or misused; and therefore CHRIST tells us to "take heed how we hear," as well as bids us to hear: and, before you can satisfy me that your ways of using such means are right, you must show that they are taken out of Scripture, and that they are found profitable to the souls of those who attend them. And this last matter is not sure and certain just because you say "you enjoy yourself" there, and find it so helpful to your soul; but, it must be proved by your holiness being really advanced, and your corruptions subdued, and by your daily life being an epistle of its own commendation, known, and read, and approved of all good men, as blessed Paul talks about, and as our good minister, Mr. Lovechrist, so often says he wishes his people's lives to be. Now, as for women's preaching or praying in public, I see plainly that Scripture forbids it; and, as for the profitableness of your prayer meetings, I must honestly say, I see more to grieve about, than to rejoice over, in the effects of them. However, I have not got time to talk more about that now. We must get on again at our work; for, though we be, I trust, talking about "that which is good," we must not, according to my doctrine, neglect one duty for the sake of another that happens to be more pleasant to us. So, you take your prongs and Stephen and I will get on again with the mowing.

(*To be continued.*)

From the (Charleston) Gospel Messenger.

Manual of Private Prayer, or Closet Devotions; suitable for the various times and circumstances in which the individual should draw nigh to GOD. *By the Fathers of the Reformation in England.* Charleston: A. E. Miller. New York: Swords, Stanford & Co. 1837.

The title and preface sufficiently indicate the design of this useful compilation. "The prayers (says the preface) which are published here, have been taken, with but little alteration of the language of them, from editions of the Bible, made in 1578 and 1608, the first in the reign of Elizabeth, and the other in the fifth year of James I.; to which, they were prefixed, together with the form and order of morning prayer, as then appointed to be used. They breathe the spirit of reformed Christianity, under the influence of which, the first English versions of the Bible, which in these two editions of Parker's, or the Bishop's Bible, so called, are substantially reprinted, were made; and were probably composed, by some one or more of those wise and holy persons, who, in the reigns of Henry, Edward, and Elizabeth, successively, were the blessed instruments of Providence, for bringing the Church out of darkness, into the glorious light of scriptural and primitive Christian truth. May not the pleasing, and not inadmissible supposition be entertained, that we have in these little forms that which Cranmer, or Ridley, or Latimer, advised for the use of the pious of his day; or, may we not, at least, believe, that these compositions convey the feelings with which the excellent Jewel, or Grindal, or Cox, of a later period, was desirous to occupy the souls of the devout, in their approaches to the mercy-seat? It is the persuasion of the present Editor of these prayers, that the more the religious sentiment and character, which marked those interesting early periods of the history of reformed Christianity, are known and cherished, the happier it will be for the Church. It is in the hope of contributing, in some degree, to the perpetuation of that sentiment and character, in our communion, and making sober, scriptural piety, that which shall always be its honorable distinction, that these little offices are brought out of the latent state in which alone they have hitherto been known, by a comparatively few, to exist, and offered and recommended to the use of its members. They will be found to admit of the most comfortable introduction into any system of private devotions, and will rarely fail of a satisfactory adaptation to the feelings of the soundly and scripturally devout. Offices of this kind, variously suitable for individual use, are certainly of great value to the religious; among whom there is often a desire to pray, without an accompanying capacity to clothe the feelings of the soul, in its approaches to the majesty of heaven, in language which it may be fit and becoming for it to utter. It is hoped that this publication may supply a necessity under which some at least may be found, and bring with its use the comfort of prayer, where it might otherwise have been wanting."

It is the merit of these devotional forms, not merely that they are orthodox, (that of course,) but that they contain no sentiments or expressions of an ambiguous character, which may be understood to favor erroneous doctrines and practices. For example, they cherish the doctrine of the atonement, but they guard against that sense of the imputation of CHRIST's righteousness, which supersedes the obligation of personal righteousness. Thus, "Let thy righteousness hide and cover mine unrighteousness. Let the merits of thy passion and blood be a satisfaction for my sins;" as if, the forgiveness of my sins is only through thy merits, but still I must, "follow after holiness," for the prayer proceeds, "Give me, LORD, thy grace, that my *faith* and salvation in thy blood waver not in me, that the *hope* of thy mercy, and life everlasting never decay in me, that *charity* wax not cold in me."—There is not an expression (and it is no small negative merit) which favors animal feeling, the fruitful source of extravagances, in sentiment, language, tone, and action. The piety is elevated, as befits the majesty of the Supreme; and sober, as becomes humble creatures; and warm, according to the scriptural model of the Lord's Prayer, and the other prayers which we have from the pure fountain of divine wisdom. These prayers have, as eminently has the Lord's Prayer, the merit of comprehensiveness. A few words give a wide scope to both thought and feeling—embracing all mankind, and extending into the heaven of heavens. The language, too, is not only pure English, without any mixture of ancient dialect, but simple English, readily understood by plain people. In the "prayer containing the duty of every Christian," the head of the family is reminded of the obligation to pray for the "*servants*" whom GOD has "given" him.

We like much the arrangement (the same adopted in our collects,) of making some one petition prominent in each prayer; and the order in which the Christian graces are successively prayed for, inasmuch as it is the very order of the system of Christian faith and practice, as our Church understands them to be inculcated by the holy Scriptures. For example, on Monday, the prayer is chiefly for forgiveness; on Tuesday, for contrition; on Wednesday, for spiritual strength; on Thursday, for the increase of faith; on Friday, for knowledge and understanding; on Saturday, for the hope of glory; and on Sunday for assurance. On the Lord's day, when we are, or ought to be, as we are told St. John was, on that day, "in the Spirit," how appropriate the prayer for "a sure pledge of GOD's heavenly kingdom, that the Spirit may bear witness with our spirit, that we are his children and heirs."—In these prayers, as in those in our Prayer-book, scriptural expressions, where they can be introduced, without force, are always preferred, as will be perceived at once, by all who are conversant with holy writ. There is a very happy paraphrase of Agur's prayer, and allusion to Lamentations iii. 18, in the prayer, "O merciful GOD, our only aid, succor, and strength, at all times: grant unto us, O LORD, that in the time of prosperity we be not proud, and so forget thee; but that with our whole heart and strength we may cleave unto thee; and in time of adversity, that we fall not into infidelity and desperation, but that always with a constant faith, we may call for help unto thee: grant this, O LORD, for our Advocate's sake and Saviour, JESUS CHRIST." We had intended to publish other specimens of the beautiful simplicity, the scriptural conformity, the exact discrimination, impressive antitheses, and other excellences of these prayers, but we hope the little volume will be generally obtained and used, and we therefore refer, more particularly, to confirm our remarks, to pages 15 and 16; 21, "When I happen," &c., and 38.

From the Church.

DEATH OF THE LORD BISHOP OF QUEBEC.

Recent accounts from England had prepared us for the intelligence which it is now our mournful duty to announce,—the death of our revered and beloved bishop. He expired on the 19th July, at the house of his nephew the Earl of Galloway,—aged 63.

So extensively was his lordship known;—so well acquainted are all classes and denominations of persons in these provinces, yes, and throughout all the churches of this continent, with the evangelical virtues and Christian worth of our lamented diocesan, that to offer any lengthened tribute of eulogy were rather to mar than aid those solemn sensations which this loss to the Christian world will awaken. He was emphatically an apostolic bishop;—single hearted and sincere in his devotion to the Redeemer's cause; of never-tiring zeal in extending the blessings of that faith which was so precious to himself; a self-denying follower in the steps of that crucified Master who "gave himself a ransom for all."

Allied by birth to the wealthy and titled of the realm; approaching, in family connexion, close to the grade of royalty itself,—the departed bishop left, in the days of his brightest earthly promise, the home and country of his fathers, and toiled for years, like the humblest of CHRIST's devoted laborers, amongst the scattered sheep in the wilds of Canada. And long will they, amongst whom his first missionary years were spent, remember the warmth of unaffected piety, the devoted earnestness of zeal, and the boundless benevolence of heart, by which his faithful declaration of the gospel message was uniformly accompanied.

Untutored in the ways of the world, a stranger to its intrigues, and unambitious of its perishable and unsatisfying honors, he bore to the Episcopal throne the simple and unostentatious spirit of the missionary;—transferring to those who now constituted his more especial charge the same anxious care and paternal affection which had so eminently characterized him as the pastor of a flock. Who, indeed, amongst the clergy of this Diocese, had not experienced from our departed bishop the sympathy of a friend and the kindness of a father?

Much might *we* say in grateful recollection of that apostolic prelate,—who had known him so long and well, who saw his Christian character developed under so many varieties of circumstances, and who had been honored by so many tokens of his undeserved favor and regard!—Under every circumstance of care and trial, putting often to the test his Christian fortitude and firmness, our lamented bishop continued on the same unvarying, even-minded Christian, knowing no will but His who bade his disciples "follow him;"—actuated by no ambition but that of being the humble instrument, in his GOD and Saviour's hand, of bringing many to the "knowledge of the truth."

His lordship, as has been often remarked, had grown prematurely aged. The toilsome duties of his missionary life, and the complicated cares of the Episcopate,—borne at a period when so many outward causes of discouragement were added to anxiety from within, had, earlier than his years would seem to cause, enfeebled his frame, and relaxed the vigor of his mind.

To the last, his thoughts were intent upon the work which was "given him to do;"—and ourselves have seen him, since the disease which has terminated his useful life had gained, as all believed, a fatal hold upon him,—in intervals of bodily weakness and mental prostration, gathering up his energies, and speaking with wonted animation upon the plans and prospects of his arduous duties.

Cherishing towards him, as we know all our brethren did, sentiments not merely of reverential affection as their spiritual father in GOD, but of filial love as their never-varying personal friend and benefactor, we feel that there is one wish of which his clergy will mourn the disappointment,—that they might have received their bishop's blessing before he died!

He has finished his course and fought the good fight; and, with the fullest assurance of faith, we believe that he has exchanged the earthly mitre for a heavenly crown.

MOURNING.

The color descriptive of mourning differs according to persons and countries. In Italy, the women once mourned in white, and the men in brown. In China they wear white; in Turkey, Syria, Cappadocia and Armenia, celestial blue; in Egypt, yellow, or the color of a dead leaf.—The Ethiopians wear gray; and in Europe and America the mourning color is black. White is an emblem of purity; celestial blue denotes the place they wish to go to after death; yellow, or the dead leaf, indicates that death is the end of human life, and that man falls as a leaf; gray signifies the earth to which the dead return; and black marks the absence of life, because it is the want of light.

SUNSET.

The setting sun presented on Wednesday evening a most luxuriant horizon, tinged with all the autumnal tints of radiance, richness and splendor. The sight was magnificent, and well calculated to call forth the devout admiration of every beholder. "LORD! what is man that thou art mindful of him, or the son of man that thou dost regard him—Thou! who hast set thy glory above the heavens!" We were forcibly reminded of the ancient Schekinah, and of the Almighty sitting between the Cherubims of Him "who maketh his Angels Spirits, and his ministers a flame of fire." "Who would not fear thee?" saith the Psalmist, "Thou King of Saints."—The prevailing colors were purple and crimson, shaded with pink: the extreme ends of the cloud were extended like wings, mottled like a dove's neck, and having the appearance of an extensive flight of birds.—*Daily News.*

BOARDING AND DAY SCHOOL FOR YOUNG LADIES.

Mrs. M. L. MITCHELL will open a Boarding and Day School for Young Ladies, at No. 30 St. Mark's Place, on the 20th of September. Application may be made at Mrs. M.'s residence, or to her mother and sisters, (Mrs. and the Misses Green,) No. 27 St. Mark's Place.

References—The Rt Rev. B. T. Onderdonk, D. D.; the Rev. Doctors Anthon, Milnor, Hawks, Schroeder, Eastburn, and Taylor; the Rev. Professor Bush; and T. R. Green and J. W. MITCHELL, Esqs. 63½ Cedar street.

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FLUSHING INSTITUTE.

The Institute at Flushing, will reopen under improved arrangements, at the end of the usual term of vacation, on the first Monday in October next. Letters may be addressed to the former principal, Rev. W. A. Muhlenberg, who has consented to retain for a period the superintendence of the institution.

August 26.

CHRISTIAN ANTIQUITIES.

A Compendium of Christian Antiquities—Being a brief view of the orders, rites, laws, and customs of the ancient Church in the early ages: by the Rev. C. S. Henry Just published and for sale at the Protestant Episcopal Press, 23 Ann street, New York.

May 18, 1837

HEMPSTEAD SEMINARY.

The subscriber intends to open an institute for young gentlemen, at Hempstead, L. I. on the first of September next. For a prospectus, containing an exposition of the plan, course of study, and other information, application may be made to the Institute at Flushing, or to H. Barroll, Esq., Hempstead. G. B. DOCHARTY.

July 7, 1837. jy15 7t

PUBLICATION OF THE ALUMNI FOR 1837.

The publication of the Associate Alumni of the General Theological Seminary of Protestant Episcopal Church of the United States for the year 1837, being the sermon and essay delivered at the annual meeting in June, just published and for sale at 28 Ann st.

July 19, 1837. tf

NEW BOOKS.

☞ RICH Poor Man and the Poor Rich Man, by Miss Sedgwick; Botany of the Scriptures, by a lady; and a few copies of the Wreath, and Religious Souvenir, for 1837, for sale by the General Protestant Episcopal Sunday School Union, 28 Ann street.

TO LET,

The third story of the "Church Buildings," 28 Ann street. Possession given immediately. For terms, apply to Louis Sherman, Agent of General Protestant Episcopal Sunday School Union.

July 8. tf

CHURCH VAULTS.

Several family vaults in the yard of St. Luke's church, on Hudson st., remaining unsold, may be had on accommodating terms, by applying to the sexton thereof, directly opposite the church, or at 72 Wall street.

C. H. SLIP.

July 8. 3m

PORTRAITS

Of Bishops McCoskry, Ravenscroft, White, &c., received and for sale by the General Protestant Episcopal Sunday School Union, 28 Ann street.

July 19, 1837.

THE GENERAL PROT. EPIS. SUNDAY SCHOOL UNION

Has this day published a work entitled "The Young Christian's Pocketbook, or Counsels, Comforts, and Cautions, conveyed in short sentences."

TO EPISCOPALIANS.

A new and splendid assortment of Bibles and Prayer Books, in every variety of size, style and binding, just received and for sale by the New York Protestant Episcopal Press, 28 Ann street.

SPLENDID ENGLISH BIBLES

Of every variety of style, just received and for sale by the Protestant Episcopal Press, 28 Ann street.